MUHAMMAD ZAFRULLA KHAN

ISLAM

Its Meaning for Modern Man

RELIGIOUS PERSPECTIVES

EDITED BY RUTH NANDA ANSHEN

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Planned and Edited by

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by Muhammad Zafrulla Khan

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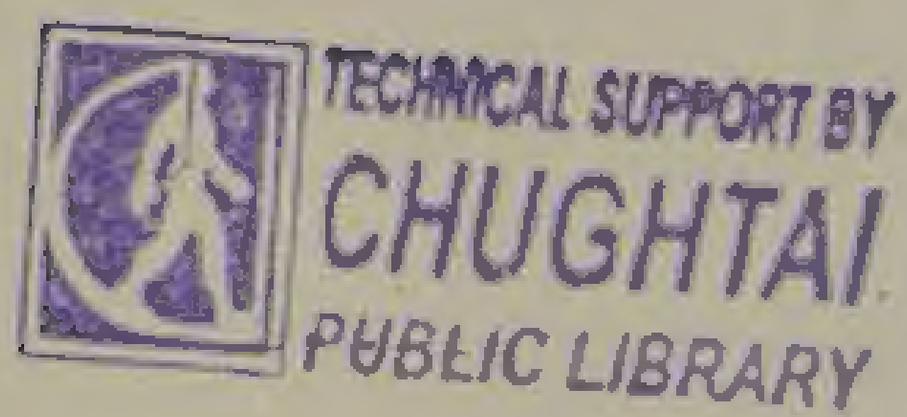

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RELIGIOUS PERSPECTIVES

Its Meaning and Purpose

RELIGIOUS PERSPECTIVES represents a quest for the rediscovery of man. It constitutes an effort to define man's search for the essence of being in order that he may have a knowledge of goals. It is an endeavor to show that there is no possibility of achieving an understanding of man's total nature on the basis of phenomena known by the analytical method alone. It hopes to point to the false antinomy between revelation and reason, faith and knowledge, grace and nature, courage and anxiety. Mathematics, physics, philosophy, biology and religion, in spite of their almost complete independence, have begun to sense their interrelatedness and to become aware of that mode of cognition which teaches that "the light is not without but within me, and I myself am the light."

Modern man is threatened by a world created by himself. He is faced with the conversion of mind to naturalism, a dogmatic secularism, and an opposition to a belief in the transcendent. He begins to see, however, that the universe is given not as one existing and one perceived but as the unity of subject and object; that the barrier between them cannot be said to have been dissolved as the result of recent experience in the physical sciences, since this barrier has never existed. Confronted with the question of meaning, he is summoned to rediscover and scrutinize the immutable and the permanent which constitute the dynamic, unifying aspect of life as well as the principle of differentiation; to reconcile identity and diversity, immutability and unrest. He begins to recognize that just as every person descends by his particular path, so he is able to ascend, and this ascent aims at a return to the source of creation, an inward home from which he has become estranged.

It is the hope of RELIGIOUS PERSPECTIVES that the rediscovery of man will point the way to the rediscovery of God. To this end a rediscovery of first principles should constitute part of the quest. These principles, not to be superseded by new discoveries, are not those of historical worlds that come to be and perish. They are to be sought in the heart and spirit of man, and no interpretation of a merely historical or scientific universe can

guide the search. RELIGIOUS PERSPECTIVES attempts not only to ask dispassionately what the nature of God is, but also to restore to human life at least the hypothesis of God and the symbols that relate to him. It endeavors to show that man is faced with the metaphysical question of the truth of religion while he encounters the empirical question of its effects on the life of humanity and its meaning for society. Religion is here distinguished from theology and its doctrinal forms and is intended to denote the feelings, aspirations, and acts of men, as they relate to total reality.

RELIGIOUS PERSPECTIVES is nourished by the spiritual and intellectual energy of world thought, by those religious and ethical leaders who are not merely spectators but scholars deeply involved in the critical problems common to all religions. These thinkers recognize that human morality and human ideals thrive only when set in a context of a transcendent attitude toward religion and that by pointing to the ground of identity and the common nature of being in the religious experience of man, the essential nature of religion may be defined. Thus, they are committed to re-evaluate the meaning of everlastingness, an experience which has been lost and which is the content of that *visio Dei* constituting the structure of all religions. It is the many absorbed everlastingly into the ultimate unity, a unity subsuming what Whitehead calls the fluency of God and the everlastingness of passing experience.

These volumes seek to show that the unity of which we speak consists in a certitude emanating from the nature of man who seeks God and the nature of God who seeks man. Such certitude bathes in an intuitive act of cognition, participating in the divine essence and is related to the natural spirituality of intelligence. This is not by any means to say that there is an equivalence of all faiths in the traditional religions of human history. It is, however, to emphasize the distinction between the spiritual and the temporal which all religions acknowledge. For duration of thought is composed of instants superior to time, and is an intuition of the permanence of existence and its metahistorical reality. In fact, the symbol * itself found on cover and jacket of each volume of RELIGIOUS PERSPECTIVES is the visible sign or representation of the essence, immediacy, and timelessness of religious experience; the one immutable center, which may be analogically related to Being in pure act, moving with centrifugal and ecumenical necessity outward into the manifold modes, yet simultaneously, with dynamic centripetal power and with full intentional energy, returning to the source. Through the very diversity of its authors,

* From the original design by Leo Katz.

[illegible] the basic and primal concern of every [illegible] and vocation. The crisis in contemporary physics [illegible] separation from the mind of nature's [illegible] (God) the finite [illegible]. The [illegible] to the truth that the human heart is restless, until it rests in the very bosom of God; that the dark [illegible] natural powers of creation, are broken, [illegible] to serve, and [illegible] to effect the creative purposes. In this way, it is [illegible] pain and sorrow, the primacy of tragedy and [illegible], may be transmuted into a spiritual and [illegible].

Reinhold Niebuhr's perspectives is therefore an effort to explore the [illegible] exploration which constitutes an aspect of man's [illegible] nature, part of his embodied substance. The Scriptures [illegible] that despite the release of man's creative energy which science has in part accomplished, [illegible] has overturned man's conceptions of the [illegible] nature. Shrewd as man's calculations have be- [illegible] conditions, his [illegible] efforts, which [illegible] merely [illegible] God's [illegible] criteria of [illegible], [illegible] God is not to be treated as an exception to [illegible], but he is to prevent their collapse. He is [illegible] the [illegible] of all [illegible] [illegible]. Thus [illegible] of experience is not [illegible] to [illegible]; it corrects the error of [illegible] as if it were itself metaphysical or [illegible] the tendency to make a [illegible] of science [illegible] which denies the [illegible]. Indeed, [illegible] of [illegible] are [illegible] [illegible] and [illegible] for instance, the [illegible] and [illegible] [illegible] of matter itself.

Reinhold Niebuhr's strength is in the balance of the [illegible] of God in history. The Scriptures claim that [illegible] man's creative energy [illegible] reaches, and [illegible] [illegible] which does not exclude God. In [illegible] *Human Destiny* he [illegible] the very heart of the [illegible] man's collaboration with the creative pur-

cess and the only one which is able to protect man from the terror of existence. This image implies further that the mind and conscience are capable of making genuine discriminations and thereby may reconcile the serious tensions between the secular and religious, the profane and sacred. The idea of the sacred lies in what it *is*, timeless existence. By emphasizing timeless existence against reason as a reality, we are liberated, in our communion with the eternal, from the otherwise unbreakable tyranny of "before and after." Then we are able to admit that all human symbols in religions, by their negation of error and their affirmation of the actuality of truth, make it possible to experience that *knowing* which is above knowledge, and that dynamic power of the universe to unending unity.

The volumes in this Series seek to challenge the crisis which separates, the crisis born out of a rationalism that has left its spiritual heirs, to make reasonable a religion that binds and to present the numinous reality within the experience of man. Insofar as the Series succeeds in this quest, it will direct man's mind toward a reality that is eternal and away from a preoccupation with that which is illusory and ephemeral.

For man is now confronted with his burden and his greatness. "He calleth to me, Watchman, what of the night? Watchman, what of the night?"[1] Perhaps the anguish in the human soul can be assuaged by the answer, by the *assimilation* of the presence of God: "The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."[2]

RUTH NANDA ANSHEN

[1] Isaiah 21:11.

[2] Isaiah 21:12.

ISLAM

Its Meaning for Modern Man

Explanatory Note

THIS BRIEF EXPOSITION OF THE PRINCIPLES AND teachings of Islam is based upon the Quran, the Scripture of Islam. Its explanations and illustrations furnished by the Prophet of Islam have also been drawn upon. Together these constitute the most authentic source material on Islam.

Except when otherwise indicated, all references are to the Quran. Every chapter of the Quran, with the exception of chapter 9, which is considered a continuation of chapter 8, opens with the verse, "In the name of Allah, Ever Gracious, Most Merciful." This verse is, in each case, part of the revelation. In most translations even this opening verse is not counted in the numbering of the verses of the given chapter. This incorrect method of numbering has not been followed in this volume. The system of numbering followed herein starts with the opening verse and proceeds accordingly.

There are several English translations of the Quran. No particular translation has been uniformly followed in this volume. A Professor Arthur J. Arberry of Cambridge, England, has pointed out in the Preface to his *The Koran Interpreted*, the Islamic Scripture is, literally speaking, untranslatable. Each verse, indeed each phrase, even each in meaning, has several facets, and must be understood with reference to the context. A faithful paraphrase in accordance with the context is the best that can be attempted. In translating the Arabic text into English, the author has kept closer to the translation by Maulana Sher Ali published by the Islamic Ahmadiyya Publishing Corporation, Ltd., Rabwah, West Pakistan, under the title *The Holy Quran*. Incidentally, that translation follows the correct method of numbering the verses. It should be noted that in the Quran references to Allah often include Him within the third person, but the context makes the meaning clear.

The events of the Prophet's life and his exposition of Islamic values and principles are based upon authentic and well-recognized traditional sources. As, however, English translations of these

are not easily available to the average Western reader, it has not been considered necessary to add references which could serve a useful purpose. Orientalists and scholars of Islam will have no difficulty in locating the references in the original biographical works and the six authoritative collections of Traditions.

In most instances, modern place names have been used, e.g. Ethiopia, not Abyssinia.

In the author's treatment of the subject, care has been taken to avoid doctrinal differences and controversies. The writer is a member of the Ahmadiyya Movement, the most active missionary movement in Islam today. It is anticipated, however, that the broad perspective of Islamic teachings here attempted will be generally endorsed by Muslim scholars. There is, indeed, little scope for difference or exception on the topics touched upon. Any such difference or exception can relate only to matters of detail, or result from niceties of juristic or scholastic interpretation which would leave the main thesis unaffected.

M. Z. K.

I

Background

WHEN MUHAMMAD, THE PROPHET OF ISLAM, WAS [illegible] A.D. 570, of the Christian era, at Mecca, the principal [illegible] of Arabia, the civilizations associated with the names of [illegible], India, and Greece were already matters of history. [illegible] the researches of the archaeologist, the antiquary, and the [illegible] had revealed them of lawn.

[illegible] legions pagan, devoted to the worship of [illegible], [illegible], and a host of other gods. In South Asia, Brahmanism and Buddhism, had long passed their prime and had [illegible] and grotesque old age.

[illegible] the lofty philosophy of Confucius and the [illegible] had degenerated a sluggish and [illegible] course. Ties [illegible] by the advent of Buddhism into China, [illegible] into passivity, along with Buddhism. Chinese [illegible] that a period of decline and decay had set in, made sporadic efforts at revival.

[illegible] great empires of Iran and Byzantium were interlocked [illegible] which ultimately resulted in death for both. The [illegible] and the slow exhaustion of the other followed [illegible] though the final blows in each case proceeded from a quarter entirely unexpected.

[illegible], philosophy, and learning were at a low ebb. The [illegible] and the intellect languished. Mankind had en- [illegible] the earth seemed to be dying. It was the [illegible] of the Dark Ages. There was only an occasional [illegible] here and there. As the Quran says: "Corruption [illegible] both land and water, in consequence of that [illegible] hands have wrought" (30:42).*

* [illegible] Muhammad [illegible] Islam [illegible] tion.

In Arabia the gloom was almost unrelieved. The peninsula was an outlying and neglected region, its inhabitants innocent of learning, philosophy, and science. Although indifferent to and [illegible] both the arts of peace and the regulations of war, the Arabs were good fighters. The hard and unrelenting struggle for existence in a waste and arid region left little margin for any other pursuit.

The need of water to sustain human and animal existence was so urgent and insistent, and largely determined the pattern of life. With the exception of a few townships, Arab life throughout the peninsula was tribal and nomadic. Each tribe moved, with its flocks, belongings, its camels and sheep, in search of water and pasture, within a roughly defined area, according to the season of the year and the vagaries of the rainfall.

Mecca, forty miles from the Red Sea, enjoyed a degree of pre-eminence on account of the Sanctuary attached to the Ka'aba, the House of God, a pilgrim resort traditionally built or rebuilt by Abraham and his son Ishmael. Meccans claimed descent from Abraham through Ishmael. They revered Abraham as patriarch and prophet, and had vague notions of a Supreme God. They believed, however, that it was not possible for ordinary mortals to obtain access to Him save through intermediaries. Abraham, being a Holy Man, had direct access to God, they conceived, but for themselves they sought the aid of gods and goddesses, which they worshiped in the form of idols (ṣanam). For such intercession, it is related, they had installed as many as three hundred and sixty idols in the Ka'aba itself. Other towns had their own [illegible] and minor gods and goddesses. Such idolatry was prevalent throughout Arabia.

The Arabs possessed certain types of virtue. They had a lively sense of honor, and were very sensitive about anything that they deemed touched this honor. The virtue of hospitality was practised to an exaggerated degree. A guest was entertained and protected to the utmost limit of the host's capacity. Notions of chivalry were sometimes carried to fantastic lengths. Courage and bravery were called for and were displayed in every emergency of their stern and austere life.

Fighting for booty was of frequent and tribal raids were common. Brutal and savage deeds, such as cutting off the ears and noses of the enemy dead and tearing out their hearts and livers, were not only practised, but were gloried in.

Little was known of art. The main channels of artistic [illegible]

[illegible] outlet were furnished by poetry and oratory. In consequence, though writing was little known, spoken Arabic had been developed to a very high degree of excellence.

The Arabs were not familiar with any of the then known sciences, but being a people under the necessity of traveling at night—particularly during the hot season—across pathless deserts, they were interested in the elements of astronomy and had acquired a certain degree of proficiency in them.

Their principal vices were indulgence in liquor and gambling, and promiscuity in sexual relations. Woman was held in little honor, and among certain families who prided themselves on their status, the practice of infanticide of females was common. In fact, woman was regarded more as a chattel than as a companion or helpmeet, occupying a position only slightly above that of a slave. When a man died his sons inherited all his wives, except their mothers, of course. Each son, however, was responsible for the welfare of his own mother.

Slavery was a familiar and widespread institution, and there was no limit to the hardship and indignity to which a slave might be exposed. The condition of slaves was a cycle of wretchedness from which they were liberated only by death.

The wealth and substance of the nomadic tribes consisted of camels, sheep, and goats, all of which were highly valued for their useful qualities. They served as means of transportation and conveyance, and they provided protection in the form of tents and clothing fashioned from their wool, hair, and hide.

Merchants carried on considerable trade through caravans which plied not only between the townships of Arabia proper, but as far north as Syria, including Palestine, and also to the countries immediately to the east and west of the northern part of Arabia peninsula. There was a certain amount of trade with India. Imported goods were highly priced.

Dates and honey were among the products of Arabia, of which the former were much appreciated outside Arabia also. A certain amount of cotton culture was carried on in Yemen and other parts of the peninsula, and silk cloth and stuffs were manufactured.

The political situation was confused and unstable. At the time of the birth of the Prophet, much of lower Yemen was occupied by troops from across the Red Sea. Only that year (A.D. 570)—Abraha, Emperor's Viceroy in Yemen, had led an expedition against Mecca, with the declared intention of destroying the

Ka'aba. The expedition proved an utter failure. Abraha's forces, which included some elephants, were struck by a virulent epidemic that destroyed large numbers of them during their encampment in a valley a few miles outside Mecca. The remainder of the group retired in confusion and terror. The year of this expedition is still known as the Year of the Elephant. The event is the subject matter of a brief chapter in the Quran (ch. 105).

Some years later Yemen appears to have passed under the suzerainty of Iran. It was the Iranian Viceroy of Yemen who was directed by the then Emperor of Iran to arrest the Prophet who by then had migrated to Medina and to forward him under guard to the Emperor. For this purpose the Viceroy sent emissaries to Medina. When the Prophet was apprised of their mission—washing time for prayer and ablution—asked them to wait a day or two. During that time the assassination of the Emperor of Iran was revealed to the Prophet. When he had informed the emissaries of his revelation and pointed out that the Emperor's orders could no longer have effect, the astonished men returned back to Yemen to communicate to the Viceroy the Prophet's words—words soon confirmed by dispatches from the Imperial capital. This incident led the Viceroy and his court to accept large numbers of the people of Yemen into the Faith.

The Christian tribes in the north of the peninsula were in treaty relations with Byzantium, and enjoyed the protection of the Byzantine Emperor.

Mecca itself was a sort of republic. Its affairs were administered by a Council of Elders, composed of the heads of the leading families of the Quraish, the principal tribe in Mecca. The Council met as occasion demanded within the precincts of the Ka'aba, in a structure known as the House of Consultation for the transaction of business relating to the affairs of the town. Different families of the Quraish had been entrusted with the functions of dealing with the service of the Ka'aba, of conducting the pilgrimage, and the administration of the city.

The Ka'aba and its contents were then, as they are today, centered here in Mecca.

The prosperity of Mecca depended upon the revenues accruing from the visit of Arabs to the Ka'aba which took the form of pilgrimage, and upon the profits derived from the trade carried by its merchants, plying regularly to Yemen in the south, to Syria in the north, and even further afield on occasion (106:2).

2

Muhammad: Early Years

MUHAMMAD WAS BORN AN ORPHAN. HIS FATHER, [illegible], died some time before his birth. Abdullah had married Amina bint Wahb, and the latter was described as the daughter of Abdullah's uncle, who had taken a prize [illegible]. In contrast with a prince [illegible], Amina bint Wahb entrusted the young Muhammad to a tribe of Bedouin shepherds living in the desert, to be nurtured and brought up in the fresh air of the [illegible]. He was left alone for long periods in the care of the [illegible] herdsmen, being taken at intervals into towns [illegible] and [illegible].

Muhammad's grandfather, Abd al-Muttalib, [illegible] Hal Omar's care. [illegible] Muhammad's care [illegible] died while on a [illegible] to Medina, where she had gone with Muhammad to visit her relatives. The little boy was thus [illegible] Muhammad, [illegible] Abu Talib. Muhammad [illegible] Abu Talib. [illegible] Muhammad [illegible] with the rest of [illegible] Muhammad [illegible] Muhammad [illegible] the Prophet [illegible]

the grave, and said of her: "Thou wert ever an affectionate mother to me."

Enough is known of the youth and early manhood of Muhammad to indicate that he was gentle, patient, and obedient, respectful toward his elders, affectionate with his companions, and full of compassion for those who, on account of age, infirmity, or adversity, stood in need of help. As he grew to manhood, his good qualities were recognized by his contemporaries. They were impressed by his complete integrity, in word and deed, and he became generally known among them as "*Al-Amin*," meaning "the Trusty," or "the Faithful."

At home he helped with the household chores, and outside he assisted his uncle by carrying out such tasks and duties as pertained to him or were assigned to him. On one occasion, at least, he accompanied his uncle in a trade caravan to Syria. During the course of this journey, Abu Talib observed that his young nephew possessed a reserved and retiring disposition, betrayed no inclination toward levity or indulgence, and was indeed a person of modesty and good sense—a sharp contrast to the behavior of other young men of similar situation whom Abu Talib knew.

While still a young man, Muhammad was employed as a trade agent by Khadeja, a wealthy, middle-aged widow of Mecca, in business of her own, and he proceeded in that capacity on more than two journeys with a trade caravan. He acquitted himself well in the discharge of his duties that each venture brought considerable profit to his employer. She received favorable reports of his deportment, habits, and behavior. This must have confirmed the good impression that she had herself conceived of the young man's person and character, and she made up her mind to send him an offer of marriage. When the offer was communicated to Muhammad through his uncle, he took counsel with the latter, who advised acceptance, and the match was concluded.

Muhammad was twenty-five when he married Khadeja, who was forty, had been twice widowed, and had had children. In making this decision Muhammad must have been principally influenced by the kindly treatment Khadeja had accorded him while he worked for her, and the good impression her other qualities had made on him. It is true Khadeja was wealthy, but this could not have influenced Muhammad, for it is well known that when Khadeja placed all her resources at her husband's disposal, he distributed the greater part of her goods and property

[illegible] the needy, and the afflicted, and set free all her slaves. He thus [illegible] chose a life of poverty for himself and [illegible] Khadeeja's deep affection for her [illegible] character that she accepted his choice [illegible].

[illegible] despite the disparity in age and affluence, proved [illegible] Khadeeja bore Muhammad several children; [illegible] died in infancy, but the daughters grew to [illegible] married. The descendants of only [illegible], Fatima, who was married to the Prophet's cousin [illegible], have survived. All those who today [illegible] from the Prophet are descended through [illegible] sons, Hasan and Hussain. The latter suffered [illegible] near Kerbala in Iraq, where he is buried.

[illegible] Muhammad [illegible] himself, as was his wont, [illegible] tasks and taking care of his wife and [illegible]. He [illegible] part in the life of the city, but did [illegible] himself aloof from it.

Muhammad was a loving and affectionate husband, showing [illegible] for Khadeeja; she, on her part, [illegible] were that when, after years after their marriage, [illegible] the Divine Call, she responded with immediate [illegible] and support to him [illegible] their life together.

[illegible] chapter attempted an outline of the [illegible] prevailed in Mecca at the time of Muhammad's [illegible] youth and early manhood. The prevailing [illegible] was that of an average trading town of Mecca at that [illegible] trade, hunting, gambling, [illegible] those who could afford it [illegible] as often as five times a day, and the indulgence [illegible]. This [illegible] was, of course, diversified [illegible] under stress of personal needs and in[illegible] or tribal emergencies. Life was [illegible] and prompt to arms was said at the slightest provocation. Long-passed vendettas often originating in [illegible] trivialities, erupted afresh.

[illegible] with Muhammad kept aloof from all this. He [illegible] a grave and serene disposition. He [illegible] very sharply [illegible] assistance as were within his power.

On one occasion he observed an old slave laboring hard to finish his task of drawing water in a heavy bucket for his master's garden. Muhammad went to his assistance and drew up a quantity of water, which gave relief to the old man for a short while, so that he could rest and husband his failing strength. Muhammad spoke cheering and comforting words to him, and on leaving him said: "Whenever you feel you are in need, then you can call on Muhammad." Many such incidents are on record.

That which affected his mind most deeply and painfully, however, was the moral and spiritual decline into which his people had fallen, and from which he could see no way of rescuing them, save through Divine guidance and help. He himself had never bowed to an idol or indulged in any idolatrous practices. On the physical side, he had preserved complete purity. He had never gambled, attended plays, and had a horror of strong drink. He enjoyed the trust of his fellow-townsmen, and was held in great by them. An illustration of both the position which he occupied even as a young man in Mecca, and the wise understanding for which he was characteristic of him is furnished by the story about the Black Stone.

As already observed, the Ka'aba and its precincts were the center of Meccan life, and a great part of the prosperity of the town was connected with the Ka'aba, as the principal resort of pilgrims in Arabia. The structure of the Ka'aba had become decrepit, and it was decided to rebuild it. The famous Black Stone—an aerolite, probably of meteoric origin—had to be replaced in position in the southeastern angle of the walls. Several of the families of the Quraish coveted the honor of placing the stone in position, and vehemently pressed their claim. The contention became heated, angry words rose, and threats were uttered that the sword would be the arbiter. Some one suggested that the matter might be settled peacefully by the decision of Muhammad, who was the most trusted man in Mecca. Muhammad's decision was that the stone should be placed on a cloak, and that the representatives of the families that desired to have it should take hold of the cloak and carry the stone to the angle of the wall where it was to be placed. Muhammad

[illegible] seventh day [illegible] the expedition. I [illegible] seven-[illegible] a [illegible] that had threatened to become [illegible] impossible.

I [illegible] to promote justice and righteousness, and to [illegible] power, the hardships [illegible] for those in [illegible] Muhammad [illegible] to [illegible] the [illegible] scale [illegible] in this people and has found [illegible] travel over it. At the invitation of three [illegible] Fadhl – Muhammad entered into a [illegible] the assistance of any person who was [illegible] for him. That Muhammad [illegible] this will appear later.

[illegible] with himself and imploring the [illegible] the Supreme Being concerning the problems [illegible] he turned the habit of retiring, [illegible] miles [illegible] power and contem-[illegible] water by [illegible] his days [illegible] in soli-[illegible] that [illegible] him. [illegible] There is [illegible] of the [illegible] the people [illegible] himself. [illegible] then [illegible] Within [illegible] to his mental [illegible] the years between his [illegible] and his acceptance and response to the [illegible] speculate. In the nature of things it is [illegible] into the depths of another's soul, [illegible] and [illegible] stages. [illegible] between each individual and his Maker. [illegible] years of preparation, when Muham-[illegible] and prayed and [illegible] the Divine Will [illegible] should [illegible]

[illegible] Quran [illegible] God's word concerning Moses: "I [illegible] Moses [illegible] I did [illegible] Moses. . . . We proved [illegible] unto Moses, [illegible] understand. O Moses, I did [illegible] Moses [illegible] 44.

[illegible] Muhammad.

Muhammad is reminded of this in the Quran: "Did He not find thee an orphan and take thee under His protection? He found thee perplexed in search of Him and guided thee to Himself. He found thee in want and provided thee with abundance" (93:7-9).

3
The Prophet at Mecca

MUHAMMAD WAS FORTY YEARS OLD—IN THE YEAR [illegible] of the Christian era—when the Divine Call came to him in [illegible] Hira [illegible] which he was in the habit of repairing [illegible] meditation. He felt the gracious Presence, [illegible] Muhammad asserted that he knew not [illegible] The Presence insisted: "Recite in the name of the Lord Who created! Created man from a clot. Recite! For Your Lord is the Most Bounteous, Who taught man by the pen, taught what [illegible]."

Muhammad repeated the words as dictated. The Angel [illegible] Muhammad experienced in the experience, [illegible] way home, all trembling. He told Khadijah what happened. He expressed heartfelt gratitude [illegible] like himself and prove equal to the [illegible] that the unseen protector God was [illegible].

"No, [illegible] never suffer thee to fail," was Khadijah's [illegible] reply. "Heart kind and considerate toward the [illegible] the poor and the needy, succour the [illegible]. [illegible] the high moral qualities that the people [illegible] the most honest and best to the assistance of [illegible]."

Khadijah's [illegible] was thus a fitting one and [illegible] observed by his closest and most [illegible]. The [illegible] testimony of his wife [illegible] and disposition of the character [illegible] the [illegible] and spiritual [illegible].

Khadijah [illegible] Muhammad [illegible] tolerated

cousin Waraqa, who was a Christian hermit, and relate the experience to him. When Waraqa heard the account of the incident he observed: "The Angel that descended on Moses has descended on thee. I wish I would be alive to give thee my support when thy people turn thee out."

"And will they turn me out?" Muhammad exclaimed in surprise.

"Never has that come to any which has come to thee but his people have turned against him," Waraqa replied.

Waraqa's reference to Moses was probably based on the prophecy contained in the words: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him" (Deut. xviii: 18-19).

It is striking that the first revelation that came to the Prophet commanded him: "Recite in the name of the Lord." Every chapter of the Quran opens with: "In the name of God, the Gracious, Most Merciful."

This was Muhammad's first experience of revelation. A second experience is conveyed by the verse revealed on this occasion. Muhammad is warned that God has chosen him as the instrument for conveying His message to mankind. The Arabic word "iqra" connotes both recitation and proclamation. His message is to be conveyed in the name of God who is the Creator of the Universe. Attention is drawn to the insignificant origin of man, but the concluding assurance of Allah is that man's progress and development are due to the generosity of the Most Beneficent, that God has bestowed that man and varied aptitudes of knowledge, that knowledge given to man, and that all this is a process of knowledge shall be promoted through reading. One remembers in this connection that the Prophet himself was illiterate, and that perhaps in recognition of this fact the gift was the gift of God, a few at that time.

During while there was no further experience of the revelation and the Prophet's mind was overwhelmed with doubt. He has described the experience which in his own words "Revelation comes to me in different ways. Sometimes it comes like the ringing of a bell, and this is the most difficult

[illegible] This is confirmed by the Quran (42:52–53).

[illegible]

[illegible] Zaid; and his friend, Abu Bakr.

[illegible] henceforth he would be treated like a son.

[illegible]

His Unity and to denounce idols. Abu Bakr on hearing this exclaimed: "That mouth utters no lies!" He then [illegible] the Prophet and inquired whether what he had heard was true. The Prophet tried to explain, but Abu Bakr was insistent that the question be answered Yes or No. The Prophet then [illegible] that what Abu Bakr had heard was true. Said Abu Bakr, "I believe." He added that he had not wished to hear any explanation at this stage because of his firm conviction that the Prophet was incapable of uttering an untruth, let alone inventing a lie against God.

These four joined the Prophet and undertook to help him spread the Divine Light. When this became known in Mecca they laughed in derision. But they could not stop it. Verse by verse the revelation proceeded, "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little" (Isa. 28:10); until many were [illegible] to give down to it.

Among those who still resisted, mockery gave way to concern. They awakened to the fact that the new religion proclaimed by Muhammad threatened their whole way of life and [illegible] existence. If the new religious ideas were allowed to [illegible] Mecca would become just another [illegible] town, but the trade caravans might be [illegible] from Mecca. It was, therefore, resolved to suppress the [illegible] lest the threat to their established way of life [illegible] prosperity.

The new doctrine made a strong appeal to the weak and the oppressed. The slaves, who suffered extreme hardship and indignity, began to hope that the Prophet's message might be delivered to them. Women, who were [illegible] more [illegible] than men, began to hold up and felt that the new religion [illegible] dignity and equality of man and woman in public and private existence. The early converts came from the ranks of the [illegible]. As the little band grew in number, the Meccans embarked upon a course of persecution which grew more cruel and savage as time passed. The aim of this was to arrest the progress of the new doctrine [illegible] the dignity and equality of man and woman in public and private existence.

Nor were they alone against persecution, for even the Prophet himself, who was not obviously subjected to all kinds of indignities and insults. But the most affected were the slaves who accepted Islam and whose masters inflicted unbearable torments upon them in vain attempts to make them recant. They were taken out during the scorching heat of the midday sun and were made to lie down on their bare backs on the burning sands and rocks, while smoking rocks and pebbles were heaped upon their bare bodies. Even in the cool of the evening they were forced to make them visits of their own choice. They would tie ropes to the ankles of a slave and drag him through the streets paved with rough, jagged stones, leaving behind a lacerated mass of bruises and flesh-deep cuts. Some slaves died under such tortures. Nor were women spared, some of them being subjected to shameless and unmentionable torture.

The Prophet's soul was tormented by the sufferings thus inflicted upon his helpless followers for no reason save that they said: "Our God is our Lord." He could do nothing to alleviate their lot. He counselled patience and resignation and assured them that God would open a way for them.

The Quraish, becoming more and more apprehensive of the influence made by the new doctrine, sent a deputation to Abu Talib, the Prophet's uncle. They complained that the Prophet has insulted their gods and worship was intolerable to them, that he should be restrained from blasphemous utterances and prevented from preaching. Abu Talib, who was a revered chief and a wise person, offered to intercede. Could not Abu Talib persuade his nephew to stop the preaching of the new doctrine, perhaps on promise of some concessions? They made it plain that if Abu Talib did not stop this course, they would be compelled to disown their chief.

Abu Talib agreed to do what he could. But when he travelled some to his nephew, conveying what the deputation had said, Muhammad Prophet replied that, while he honoured his uncle's wishes, he was under Divine orders and could not disobey.

"Do not give up your people, Uncle," Muhammad said. "I do not stop of myself by me. You are dearer to me than your sons and Abu Bakr the Quraish. Quraish [illegible] I [illegible] place the sun on my right hand and the moon on my left hand, I would not desist from preaching the word of God [illegible] I must go on doing so until the end."

Abu Talib pondered into deep thought. He had not himself

declared his belief in the Prophet's message, but he was very fond of his nephew and must have felt a surge of pride at Muhammad's firm and noble resolve, which he had expressed, to carry out his mission as commanded by God. Finally he raised his head, saying:

"Son of my brother, go thy way; do thy duty as thou seest it; my people may disown me but I shall stand by thee."

As the tempo of bitter persecution continued to increase, the Prophet advised some of his followers to leave Mecca and migrate across the Red Sea to Ethiopia, where they would find conditions more bearable under the rule of the Christian Emperor. A small band under the leadership of a cousin of the Prophet departed for Ethiopia. A delegation of the Quraish followed them, demanding of the Emperor that the fugitives be delivered to them. The Emperor heard both sides and rejected the demand of the Meccans.

The Quraish delegation then adopted a clever strategy. Seeking out the bishops and other dignitaries of the Christian Church, they charged that the followers of the Prophet were adherents of a new creed which did not hold Jesus in honor. They hoped that this would set the Emperor and his Court against the fugitives and that the Muslims would be expelled from the country in disgrace. When the Emperor summoned both sides to his presence, the bishops and nobles urged that the Meccan fugitives should be given an account of what the Quraish had alleged against them. The Emperor made inquiry concerning this from the Muslims, who replied that far from this allegation being true, they held both Jesus and his mother Mary in great honor and believed in Jesus as a righteous prophet of God. Ja'far, leader of the cousins of the Prophet, recited relevant verses from the Qur'an in support of their statement (19:17-21). The Emperor, deeply moved by the recitation, affirmed the truth of these verses and stated that he believed Jesus was no less, no more than Jesus himself had been created. He dismissed the Quraish and told the Muslims that they could dwell in the land without fear from persecution.

Meanwhile, the persecuted and harassed Muslims in Mecca received encouragement and encouragement in the adherence of Umar, a leader of the Meccan aristocracy, and prominent leader and Muslim. The Prophet's uncle, Hamzah, a Muslim, also joined his nephew, to put an end to all persecution.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

finally five leading Meccans reacted against the savage [illegible] humanity of their fellow citizens, and let it be known that [illegible] would invite the Prophet and his companions to come [illegible] their place of retreat and to go about their business as [illegible] was the blockade lifted. But the privations and hardships [illegible] by the Muslims had gravely affected the health of both Khadeeja and Abu Talib. Khadeeja died within a few days, and Abu Talib's end came a month thereafter.

Though the boycott was lifted, every obstruction was placed in the way of the Prophet to prevent him from establishing [illegible] with his fellow townsmen. The death of his faithful [illegible] wife left him bereft of his principal source of earthly comfort and consolation, and the death of his uncle exposed him to [illegible] ill-treatment and persecution. In dozens of ways [illegible] made it almost impossible for him to leave his house to [illegible] message to any section of the people of Mecca or to do [illegible] might be on a visit there. Because of these circumstances Muhammad decided to go to Ta'if, a town about sixty miles [illegible] Mecca, which was also a resort of pilgrimage and was more pleasant, situated than Mecca itself. The people of Ta'if had close trade relations with the people of Mecca. They cultivated agriculture and fruit-growing in addition to their trade [illegible]. On his journey to Ta'if, the Prophet was accompanied by Zaid, his freedman.

In Ta'if the leading townsmen received Muhammad [illegible] but had have his sermon but paid little heed to his [illegible]. As a whole they even showed signs of apprehension lest his [illegible] in Ta'if might embroil them with the Meccans. So they [illegible] to be dealt with by street urchins and the riff-raff of the town. The Prophet and his companions were thus [illegible] by [illegible] crowds who pelted them with stones. [illegible] wounded and bleeding as they left Ta'if behind them.

Weary and sore, they dragged themselves along a short distance, and when quite clear of the town, stopped in a vineyard belonging to two Meccans. The owners, who happened to be in the vineyard at the time, had been among Muhammad's persecutors in Mecca but on this occasion they felt some sympathy toward their fellow townsman and permitted him to rest awhile. Presently they sent him a bunch of grapes by the hand of a Christian slave. This slave, Addas by name, belonged to Nineveh. The Prophet took up a grape, and before putting it into his mouth,

he recited the [illegible] the Muslim grace: "In the name of God, Most Gracious, Ever Merciful." This excited the curiosity of Addas and he asked the identity of the stranger. The Prophet told him and the conversation that ensued led Addas to declare his conversion to Islam, so that Muhammad's journey to Ta'if did not prove completely futile.

He had a difficult problem to resolve. He had left Mecca and he had been rejected by Ta'if. Under Meccan custom, he could not go back there unless his re-entry was sponsored by some leading Meccan. There was nowhere else to go. He prayed earnestly for guidance and help, and then set out with Zaid on the return journey to Mecca. He stopped on the way at a place called Nakhla for a few days and sent word to Mut'im bin 'Adi, a leading Meccan, asking whether he could be permitted to return to Mecca. Mut'im replied that he was prepared to sponsor his re-entry into Mecca, and when the Prophet approached Mecca Mut'im and his sons met him in the outskirts and escorted him back into the town.

But the whole Mecca was as hostile as before, and the Meccans were determined that the doctrine preached by Muhammad would gain no hearing among them. They resorted to every conceivable means to persecute the Prophet and his followers in Mecca.

Muhammad's prayers and the revelations that came to him were his only sources of consolation and strength. The latest revelation began to hint at the necessity for him to leave Mecca. Mecca was the town of his birth, where he had spent the whole of his life, had married, where his children had been born, and where the Divine Call had come to him. Despite the bitter and cruel persecution that he and his followers continued to face, Mecca was very dear to his heart and he knew that the thought of ever it came, would be hard for him to bear. But he was completely dedicated to his mission and he was really prepared to sacrifice whatever might be God's pleasure concerning him. The painful prospect of having to leave Mecca was, however, soothed by the Divine assurance that God would surely bring him back to it (28:86).

The decision and his next move came about as a result of a [illegible] contact of the Prophet, namely, to try to persuade [illegible] pilgrims from other parts of the country who visited Mecca at the season of the annual pilgrimage, and to make an

effort to interest them in his mission and message. On one such occasion he met a party of six or seven pilgrims from Medina, then known as Yathrib, who were encamped in a valley outside Mecca. At that time Medina was inhabited by two Arab and three Jewish tribes. The Arab tribes—Aus and Khazraj—were pagan idol-worshipers, but had to some degree become familiar with Jewish traditions. They had heard from their Jewish fellow-citizens that the latter were expecting the advent of a Prophet who had been foretold in their Scriptures (Deut. 18:18).

The men whom the Prophet encountered on this occasion belonged to the Khazraj tribe. When he told them that God had appointed him as Messenger and had charged him with a message for mankind, they gave him a ready and eager hearing. In the end they declared their faith in him and his message, and undertook to convey it to their fellow-townsmen on their return to Medina.

The following year twelve men of Medina, representing both the Khazraj and Aus tribes, came to the pilgrimage and met the Prophet in secret. It was necessary to take precautions lest the Meccans learn of their adherence to Islam and try to create difficulties for the people of Medina performing the pilgrimage. When the Prophet explained his mission in greater detail to them, they announced their own acceptance of Islam, and also the readiness of many people in Medina to accept it. The Prophet asked them to ascertain from their fellow Muslims and their fellow tribesmen whether they would be willing to give shelter to the harassed and persecuted Muslims of Mecca. They promised to bring back a reply the following year. But before the year was up, the Prophet had to send someone to Medina to answer the many eager inquiries about Islam provoked by the tribesmen as they reported their meeting with the Prophet. Musab, the Meccan Muslim sent to Medina, instructed the new converts in the teachings and commandments of the faith.

In the meantime, mounting persecution in Mecca made life increasingly intolerable for the Muslims. When the season of the pilgrimage came round again, a large and representative delegation from Medina, including two women, met the Prophet and assured him that not only were their people in Medina ready to receive and give shelter to their brethren in faith from Mecca, but that they were very eager and would be greatly honored to receive the Prophet himself if he decided to go to Medina.

On this occasion the Prophet was accompanied by his uncle,

[illegible]

[illegible] sundry.

He then returned to Mecca.

[illegible]

leave Mecca, asked whether he would be permitted to accompany him, and the Prophet gave his assent.

The following evening the Prophet left his house as soon as it was dark while those who had designs upon his life were collecting round the house in ones and twos, and proceeded to the rendezvous with Abu Bakr. The two then made their way out of Mecca and went up one of the surrounding hills, there to take shelter in a cave called "*Thaw*," which had an entrance so narrow that a person had to lie flat and crawl into it. It was not a very safe place to spend much time in, as there was considerable danger from poisonous snakes and vipers. But perhaps for that very reason it afforded a chance of security against pursuit and discovery.

During the course of the night the Prophet's would-be assassins discovered that he was no longer in the house. At daybreak they took counsel together and decided to follow his tracks, which, they found, were soon joined by those of Abu Bakr. The tracker led them up the hill to the mouth of the cave, and there the tracks disappeared.

"The fugitives have not gone any farther; they have either gone into the earth or ascended into the sky!" exclaimed the tracker, puzzled. The others ridiculed him, as there was nowhere for anybody to go except inside the cave; and this possibility they ruled out. Who would take the risk of serious bodily harm, and possible death, from the vipers that abounded inside and around the cave?

Inside, Abu Bakr heard the voices of the men, and through the narrow opening of the cave he could observe some of them moving about. He was much afraid, knowing that if their hiding place were discovered, serious harm would come to the Prophet. When he mentioned his fear, the Prophet replied: "Grieve not. We are not two only; there is a third with us, even God" (9:40).

The pursuers returned to Mecca baffled in their immediate objective, but still firm in their purpose. They announced that anybody who brought back the fugitives alive or dead would receive a reward of one hundred camels. This was widely proclaimed around Mecca.

The Prophet and Abu Bakr spent two nights and two days in the cave. Each night a shepherd in the employ of Abu Bakr, who had been instructed to graze his goats near the cave, brought a she-goat to the entrance of the cave and milked it for the benefit of his master and his friend. Some provisions were also sent from Mecca by Abu Bakr's daughter, Asma. On the second night, Ali,

[illegible] in Mecca [illegible] the two [illegible] which [illegible] prepared for this occasion. They were a trusted [illegible] had them to Medina. The party [illegible] Medina.

The [illegible] from Mecca were a Bedouin [illegible] Muhammad [illegible] them, [illegible] Muhammad and [illegible] the prophet [illegible]. He was [illegible] made his address to the [illegible] the parts provided in their homes.

[illegible] Mecca, the small party [illegible] Medina, where they were joyfully welcomed by the Muslims. Muhammad himself from Mecca which had preceded them. The Prophet [illegible] for a few days in Quba [illegible] Medina. On [illegible] in Medina [illegible] where his camel had stopped [illegible] purpose [illegible] there. He then [illegible] Muhammad [illegible] the [illegible] spot [illegible] made the [illegible] quarters [illegible] were [illegible].

4
The Prophet at Medina

WITH THE ARRIVAL OF THE PROPHET IN MEDINA in the year 622 of the Christian era, Islam began to spread rapidly among the two Arab tribes of the town. But, as often happens in a mass movement, not all who declared their adherence to the faith were inspired by sincerity and high ideals.

Some time before the Emigration, as it has since been called, the Aus and Khazraj, wearied by their long, drawn-out mutual hostility, which had often erupted into fighting and had exacted a heavy toll of life, had decided to put an end to this state of affairs and to set up a form of administration in Medina which should have the support of both tribes and should also be acceptable to the three Jewish tribes. For this purpose it had been agreed that Abdullah ibn Ubayy ibn Salul, chief of the Khazraj, should be elected Ruler of Medina. This plan had not yet been put into effect when the Prophet was invited to come to Medina. When he arrived it was generally felt that he was the most appropriate person to take on the responsibility of administering the affairs of Medina. Under his direction a document was drawn up which was accepted by both Arabs and Jews. A common citizenship in Medina was established and conditions were prescribed for the rights and duties of the citizens as well as for maintaining internal and external security.

The principal conditions were that the internal affairs of each section should be regulated according to its own laws and customs, but that the citizens of Medina were threatened by no outside enemy, sections should cooperate with each other in its defence. No section should enter into any separate treaty relations with any outside tribe, and no section should be compelled to join in any fighting which should take place outside Medina. The final determination of disputes would be referred to the Prophet, and

[illegible]

[illegible] was deeply disturbed at the loss of a [illegible] before the arrival of the Prophet. He had [illegible] Mecca. He became the leader of the [illegible] in Mecca. His party was a source of constant [illegible] the Prophet and the Muslims. It is referred to in the Qur'an [illegible] places, as "the hypocrites."*

The Jews, on their part, were not disposed to let the Prophet remain in peace at Medina. They were, it is true, eagerly awaiting the advent of a Prophet foretold in their Scriptures (Deut. [illegible]). But the idea that they should accept an Arab as the fulfilment of that prophecy would take the prestige of the Arabs, above that of the Jews, in the religious and spiritual spheres and thus, as Jehovah's chosen people, they were not prepared to tolerate it. While not disposed to oppose the Prophet openly, they began to plot against him and intriguing against him and the Muslims both in and outside Medina.

The Meccan Muslims had found a place of refuge in Medina, and their [illegible] opened permanent [illegible] to the Muslims. It was a great honour to Medina and the Muslims were [illegible] to keep [illegible]. The Prophet himself, who was responsible for the security of the Muslims, lived at the [illegible] of Medina, and had [illegible] to the [illegible] of a Prophet and [illegible] to keep a strict watch. When [illegible] known, the Muslims assembled to mount guard [illegible] outside his quarters [illegible] a great [illegible].

* [illegible]

internal problems of Medina and the [illegible] confronting the Muslims, and most of all the Prophet [illegible] formidable threat was soon added from Mecca.

When the Meccans learned that the Prophet had landed at Medina and had been joyfully received there by the Muslims and that Islam was making progress among the two Arab tribes there, they resolved to adopt coercive measures [illegible] expulsion from Medina. They addressed a letter to Abdullah Ubayy, warning him and the people of Medina that unless they not expel the Prophet from the city [illegible], failing that, [illegible] up arms against him and the Muslims, just as soon as the Meccans — the Meccans would come with an army [illegible] sword all the male adults and enslave all the women.

On receipt of this letter, Abdullah held a secret council with his supporters and proposed that, in view of the Meccan threat, the only course open to them was to force the Prophet and his followers to leave Medina. When news of this reached the Prophet, he went to see Abdullah and tried to dissuade him from embarking on such a course, pointing out that any such move would lead only to his own ruin. For the time being Abdullah [illegible] but he never abandoned the hope that an opportunity would arise when he could take measures to rid Medina of the Prophet and the Muslims, and thus secure his own position as the chief and ruler of Medina.

Sa'd Ibn Mu'az, chief of the Aus and a brave and sincere Muslim, visited Mecca about this time to perform the [illegible] circuit of the Ka'aba. He was invited by Umayyah Ibn Jubbah, a Meccan and a sworn enemy of the Prophet, whose guest he was, to [illegible] he dared come to Mecca to perform the circuit when it was well known that he had given shelter to the Prophet in Medina. Sa'd did not realize that by giving shelter to Muhammad and the people of Medina had earned the enmity of the Meccans and could [illegible] never be permitted to perform the rites and ceremonies connected with the Ka'aba. Sa'd protested that if he were not allowed to do so the Meccans, their caravans plying between Mecca and Syria would no longer enjoy the right of free passage between Medina and the coast.

And so the stage was set for open warfare between the Meccans and the Muslims in Medina.

Meanwhile the Prophet was organizing the Muslims as a religious community who should put into effect all the commandments

[illegible] Islam. His undertaking was [illegible] [illegible] success would be a [illegible] of Meccan refugees and Medina Arabs [illegible] which had till lately been sworn enemies, and [illegible] in ways which would make their individual and [illegible] lives worthy for themselves as well as for [illegible] contact with them demanded unremitting [illegible] and even a measure of available time. It was a [illegible] task even for a man with the capacity of the Prophet, [illegible] and reinforced by Divine revelation. The administration of the affairs of Medina and its people was [illegible] to this main purpose. The threat of invasion from Mecca greatly multiplied the Prophet's responsibilities and preoccupations, and taxed his capacities to the utmost. Yet [illegible] whatever was needed in a serene and steadfast spirit, [illegible] complete trust in God and exhorting the Muslims in [illegible] to be patient and steadfast, and constantly to foster [illegible] with God, so as to make it a real and living [illegible].

All [illegible] precautions were taken. For, through God's promised [illegible], and ultimate triumph of Islam was wholly true and [illegible] depended upon, God required that every effort [illegible] of the cause. Therein lies the secret of the [illegible] Islam as a faith. The fullest confidence in, and reliance [illegible], God's grace and help and the putting forth of the utmost [illegible] that man is capable of, both these in combination, as [illegible] to God Himself, help achieve the good [illegible]. All [illegible] every honest endeavour comes from God, but it [illegible] serene and steadfast effort combined with perfect [illegible] application to God [illegible].

[illegible] to know what plans and preparations were [illegible] Mecca. The Prophet, therefore, sent out small parties [illegible] time to reconnoiter along the routes to and from Mecca and the surrounding area. He learned that the Meccans [illegible] to incite other tribes against the Muslims and to [illegible] their own position with alliances. The Prophet made [illegible] to establish friendly relations with outside tribes whenever [illegible] himself, the purpose being to organize resistance [illegible] to secure freedom of conscience and belief [illegible]. This was the beginning of the Pax Islamica.

A reconnoitering party was sometimes involved in an incident

or minor skirmish, but this was unavoidable in view of the [illegible] designs and activities of the Qureish. It was felt on [illegible] however, that matters could not continue as they were [illegible] clash was inevitable inasmuch as the Qureish were determined to stamp out the faith preached by the Prophet before its adherents gained enough support and strength to resist successfully the force that might be mustered against them.

One of the devices of the Meccans was to use their trade caravans plying between Mecca and Syria to incite the tribes on their route against the Muslims. They even diverted these caravans from their regular route so that these activities could be spread out as widely as possible. Everybody in Mecca had a direct interest in these caravans, which were substantial affairs, and practically all the savings of the Meccans were invested in them. Each caravan was accompanied by an armed guard, which might consist of a force of from one hundred to five hundred men, depending upon the size of the caravan and the value of the merchandise it carried — a formidable threat to the security of Medina.

About a year after the Emigration, intelligence began to reach the Prophet that the Meccans were preparing a strong force to advance upon Medina. Their pretext was that one of their large caravans returning from Syria was likely to be attacked by the Muslims at a point near Medina, and that an adequate force had to proceed north to secure its safe passage. And they may have been genuinely apprehensive concerning the safe passage of the caravan in view of their behavior toward the Prophet and the Muslims over the years in Mecca and Medina. It was a large caravan carrying valuable merchandise; but it was accompanied by an adequate armed force which has been estimated at five hundred men. Although the Meccans knew that the Muslims could not possibly muster a force strong enough to constitute a real threat to the safety of the caravan, they went ahead with their warlike preparations. By the time the Meccan army set out on its march northward, news arrived that the caravan had passed through the danger zone, and that no attempt had been made to interfere with it. Nevertheless, the Meccan army continued its march in the direction of Medina.

In the meantime, the Prophet was taking steps to prepare the Prophet to take up arms in defense of Islam, according to Divine revelation (22:39-40). The Prophet assembled a [illegible]

about three hundred Muslims from Mecca and Medina, and [illegible] with them.* This heterogeneous body of [illegible], though [illegible] the designation "army," was united only in the common [illegible] and their [illegible] to die in defense of their faith. Although it included some of the older Meccan Muslims who were experienced fighters, the greater number were young men, some still in their teens, who had had little, if any, combat experience. Their devotion to their faith and their zeal in its support were their only qualifications. Ill-armed, in poor physical condition because of the privations they had been enduring, and with but two horses and a few camels, they presented a pitiful contrast to the Meccan army, which consisted of at least a thousand trained warriors who were well-armed and well-mounted.

Those who accompanied the Prophet as he set forth from Medina knew that they had been called out to take up arms in defense of their faith, but they were not aware of their exact objective. There had been rumors both of the trade caravan with its armed escort passing near Medina, and of the Meccan army marching north, but the Prophet had said nothing about them. Some of those with the Prophet hoped that if there were to be a clash it would be with the caravan rather than with the army. Not till the party was two days' march out of Medina did the Prophet disclose that they would have to face the strong, well-equipped force advancing from Mecca. On the next day the Muslims, having arrived at a place called Badr, took up their position near a well. The Prophet had been advised by one of the Muslims to make camp there on account of the supply of water which was available, although the ground underfoot was sandy, and the more experienced fighters in the group were apprehensive that this would be a serious handicap during battle because the sand did not permit easy and rapid movement. The Meccan force on its arrival took up a position opposite on firm clay soil.

[illegible] The Prophet spent the greater part of the night in prayer and meditation. He knew, none better, that the revelation being conveyed through him to mankind was the guarantee of [illegible] of man's honor, dignity, and welfare both here and in the Hereafter. He had firm faith in every Divine promise, but he also realized fully the complete supremacy of the Divine Plan and the many weaknesses that beset mortals. He prayed for success, he prayed for strength; he prayed for steadfastness; for

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* The exact number was 313.

himself as well as for those with him. Part of his prayer and supplication during that fateful night has been preserved down to us. It reveals the core of his anxiety: "O Lord, if Thou wilt suffer this little band to perish, Thy Holy Name will no more be glorified on earth and there will be none left to worship Thy Glorious Majesty in true sincerity."

Morning approached. The Prophet and the Muslims hailed the dawn, the day which was to decide the issue of one of most fateful contests ever waged in the history of mankind between the forces of truth and righteousness, and those of falsehood and ignorance. There was a shower of rain which firmed the sand underfoot while turning the clay into slippery mud under the Meccans. The Muslims were comforted and encouraged. The Prophet drew his men in battle array and gave them instructions. He then repeatedly went back to prayer under a hastily improvised shelter. When the fighting began, the Prophet was prostrate before the Lord in an agony of supplication. Abu Bakr approached and put a gentle hand upon his shoulder, saying: "Messenger of God, thou hast prayed enough." The Prophet raised himself and announced to the people that God had given him to understand that the time had arrived for the fulfilment of the Prophecy revealed several years earlier at Mecca: "Doth they say, 'We are a host, a host?' The host shall soon be routed and will turn their backs in flight. Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter" (54: 45–47).

The issue did not remain long in doubt. The "host" of Quraish was left upon the field, dead and dying (Q. 21: 12–17). Abu Jahl, the bitterest enemy of the Prophet and the commander of the Meccan forces, was mortally wounded at the beginning of the battle. As he lay dying, he lamented so much that he was about to die, but that his death had been compassed by two strapping youths, sons of the chief of their neighbouring tribes of Medina. Several prisoners were taken, among them the Prophet's uncle, Abbas, who was forced into joining the Meccan forces, and other citizens of Mecca.

The Prophet, while giving thanks to God for the great deliverance which He had vouchsafed, was moved to tears on account of Meccans had perished in pursuit of their vain purpose. On beholding the prisoners, he had the tears coursed down his cheeks. When Umar inquired why, at the moment of victory,

[illegible] so grieved, the Prophet pointed to the prisoners and said: "Behold what disbelience to, and disturbance of, the will of God leads to."

There was much debate as to the fate of the prisoners. According to Arab custom they could have been dispatched immediately, but the Prophet determined otherwise. It was decided that those who could offer suitable ransom would be released on payment of the ransom, and those who could not offer ransom would be released as an act of grace. The ransom of such of the prisoners as were literate was fixed at teaching ten Muslim boys to read and write.

When the news of the catastrophe reached Mecca, there was mourning in every house. But all customary lamentations and other expressions and exhibitions of grief were prohibited by the leaders, lest the Meccans had had time to reorganize their forces and to avenge the disastrous defeat.

On returning to Medina, the Prophet resumed his main task of instructing the Muslims in the tenets, doctrines, and commandments of the faith, and in organizing them into a society such as Islam was designed to establish. All this had to be carried on under the constant threat of attack and aggression. The Prophet was aware, and indeed the Meccans fleeing from the battle of Badr had warned, that they would soon return to avenge their defeat. In Medina, preparations toward that end proceeded briskly. Among other measures it was resolved that all profits derived from commercial ventures should be paid into a war fund, to be used to equip an army strong enough to march against Muslims. In a year's time the Meccans were ready, and a well-armed force, three thousand strong, took the road to Medina.

When the news reached the Prophet, he held a council to determine how this new threat should be met. He had had a dream, part of which he interpreted as meaning that it would be better for them to stay in Medina and await the enemy's attack. However, the younger men, particularly those who had not taken part in the previous battle, were eager to meet the enemy before they could enter the town. Finding that a majority of those present were in favor of meeting the enemy outside Medina, the Prophet organized the Muslim forces and marched out of the town at the head of approximately one thousand men.

The Meccans took up their position at the foot of a range of hills a few miles east of Medina. The Meccan army camped

from the south had veered to the east, intending to attack the town from that direction. The Prophet discovered that a certain number of Jews from Medina had also joined his followers, and asked them to go back, saying that they had no obligation in respect of the defense of Medina that involved fighting outside the town. Abdullah bin Ubayy took umbrage at this, and announcing that the Muslims were no match for the force the Meccans had brought up, withdrew with three hundred of his supporters, leaving seven hundred men at the Prophet's disposal. Of these, the Prophet posted fifty to guard a gap in the range of hills at the rear, with instructions that they were not to leave their post until ordered to do so.

The disparity between the opposing forces was even more striking now than it had been the previous year. Against three thousand well-armed Meccan warriors, seven hundred of whom were in armor and two hundred mounted on horses, there were only six hundred and fifty Muslims, excluding those guarding the pass at the rear, of whom only one hundred were in armor, and they had only two horses. Yet, when battle was joined, the Meccans were soon put to flight. Seeing this, the men guarding the pass became eager to join in the pursuit, and despite the remonstrances of their captain, the majority of them left their post, contrary to their instructions. One of the Meccan commanders, Khalid, drew the attention of another commander, 'Amr, to the ungarded pass, and the two of them, having collected a number of their followers, veered round behind the hill, slew the remaining men at their post, and fell upon the rearguard of the Muslims, who scattered over the field, some in pursuit of the Meccans and others with no thought for the battle under the impression that the further fighting was called for. Hearing the cries of their fellows who had attacked the Muslims from the rear, the retreating Meccans in front rallied and returned to the fray. In a moment the tide was completely turned, and the Prophet, the target of the Meccan attacks, was left with only a handful of Muslims to guard him. Most of these were killed by the arrows that rained down from the hill upon them. Even as this took place, the Prophet prayed for his enemies: "Lord, grant guidance to my people, for they know not what they do." Hardly had he uttered the prayer when he found himself in the clutches of a stone that drove into the flesh of his cheek by the side of his mouth, and he fell among the heap of Muslim dead, others having left him.

The Meccans, thinking that the Prophet had been killed and that their main purpose had been achieved, withdrew from the field content with the victory that they believed to be theirs. The scattered Muslims gathered round the spot where the Prophet had fallen, and finding him still alive though unconscious, raised him up. One of them pulled out with his teeth the rings of the Prophet's helmet which were embedded in his cheek, losing two of his teeth in the effort. The Muslims were heartened. Despite the losses and the reverse they had suffered, they were happy that the enemy had retired without having achieved his main purpose.

Various incidents during the battle of Uhud, named from one of the hills at the foot of which it was waged, confirmed the interpretation which the Prophet had put on his dream. It was realized by all that the Prophet's judgment had been correct, and that the complete victory which the Muslims had achieved in the early part of the day had almost been converted into defeat by disregarding the Prophet's instructions to the fifty men who had been assigned to guard the pass at the rear (3:153, 155).

The women and children remaining in Medina during the battle were greatly grieved by reports that the Muslims had been defeated and the Prophet killed. Many of them streamed out of the town in the direction of Uhud, but when they were reassured that the Prophet was alive, all other considerations gave way to joy and relief. If the Prophet was safe, all had been gained and nothing lost. However, to the disaffected among both the Jews and the nominal Muslims in Medina, the course of the battle gave great encouragement. The Meccans, on their side, who had begun to suspect before retiring from the field of battle that the Prophet had succeeded, renewed their efforts at inciting the tribes in the central and northern parts of the peninsula against the Muslims.

In Medina the behavior of two of the Jewish tribes became increasingly arrogant and mischievous. As they had become a grave menace to the security of the town, they had to be expelled from it even earlier. One tribe settled in Syria; the other, partly in Syria and partly in Khaibar, a Jewish stronghold to the north of Medina. Thus Khaibar also became a center of anti-Muslim intrigue, and the Jews of Khaibar in concert with the Meccans started a campaign directed mainly toward inciting the northern tribes against the Muslims.

In the meantime, Muslim society was rapidly taking shape and

the foundation was being laid for the social and economic organization of the Muslims. The commandment prohibiting the use of liquor and indulgence in gambling was revealed about this time, and was instantly and eagerly put into effect by the people, many of whom had been addicted to these vices all their lives (2:220; 5:91–92).

Shortly after the battle of Uhud, the Meccans were afflicted with a severe famine. When the Prophet learned of this, he raised a relief fund and sent it to Mecca. But this generous gesture of goodwill did not soften the prejudices of the Meccans. Their persistent resentment of the war against the Muslims soon began to bear fruit.

To the other devices employed by the enemies of Islam, treachery was now added. Two tribes, one after the other, pretending interest in and sympathy toward the new faith, called upon the Prophet to send them persons who could instruct them in its tenets and practices. To the first tribe, the Prophet sent ten selected instructors, who were treacherously and cruelly murdered. When the request for instruction came from the second tribe, the Prophet hesitated to comply, but yielded on a guarantee being furnished by one of the tribal chiefs. He sent seventy instructors, each having learned by heart the Quran, some of which had then been revealed. They met with a similar fate.

This and other incidents convinced the Prophet that if peace were ever to be established and the Muslims were to live in security, he would have to take more active steps than were thought, possible, to secure law and order and the observance of treaties and agreements. Henceforth, treachery was to be met at its own game. He would be dealt an expected blow whenever he received information that hostile forces were gathering against him. He would be rapidly and swiftly at each case to strike the opposing party, and to overwhelm it before it was prepared to resist. Thus peace was restored, even though it was by force and perhaps with unnecessary fighting. When the Jews saw that the issue was determined without any possibility of doubt, the Prophet asked was that they should lay down their arms and bind themselves to keep the peace.

This made the Meccans and their Jewish allies more desperate, and they redoubled their efforts to put an end to the Prophet and his cause. But the tide turned after the Engagement of the Trench. Two years after the battle of Uhud, the Muslims were in a position

[illegible] Muslims [illegible] at Medina, and [illegible] under [illegible] and many [illegible] Mecca, known as the Confederates, was estimated by twenty thousand men. These preparations [illegible] Medina. It was obvious to all the people of Medina that this time the conflict [illegible] type.

When the Prophet was apprised of this, he held a council as [illegible] time there was no question of the Muslims [illegible] outside Medina. They had to defend [illegible] with such means as came to hand. [illegible] companions at the time was Salman, an [illegible] to the Prophet what Iranians would do in a [illegible] Salman replied that a trench in the position [illegible] from the enemy. The Prophet, [illegible] approved a deep and wide trench to [illegible] Medina which was open to the plain, and [illegible] possible side for an attack. On the other sides [illegible] would be a range of hills, by the steep fields [illegible] Jewish tribe, and by stone houses and groves [illegible]. The Jewish tribe was in alliance with [illegible] by the terms of the Charter of Medina [illegible] at their own.

[illegible] Medina at that time comprised [illegible] tribes and families of allies. With the exception [illegible] small minorities, they all flocked to the [illegible] the digging of the trench and were divided [illegible] digging the trench in sections. Even [illegible] would help relieve the monotony of such tasks [illegible] pleasantry. The total length of the trench was [illegible] to the Confederate army [illegible] Medina. They were amazed to find their entry [illegible] the trench, which was to them a new [illegible]

[illegible] the trench and a state of [illegible] attempts to cross the trench were repelled [illegible] there was hard fighting. [illegible] Muslims were [illegible]. The [illegible] for three years [illegible] the trench would [illegible] the centre of the

Confederates into the town. The Muslims' desperate resistance was based on the realization that once the enemy gained a foothold on their side of the trench it would mean the end of everything: neither man, woman, nor child would be spared and the Muslim quarters of Medina would be utterly destroyed.

The Confederates, finding the trench a formidable obstacle to their advance into the town, began to consider other means of gaining their objective. Through Huyai bin Akhtab, chief of one of the Jewish tribes which had been expelled from Medina, they tried to win over to their side the remaining Jewish tribes in Medina. At first their approaches were repulsed, but in the end Huyai succeeded in convincing the Jewish leaders that this time there was no escape for the Muslims and that it would be wise and prudent for the Jews to cast in their lot with the Confederates. It was agreed that as soon as the Confederates were able to make a passage across the trench, the Jews would rise and attack the Muslim quarters, so that the Muslims would be caught between the Confederates in front and the Jews in the rear.

Relying on the loyalty of the Jews and their duty in respect of the defense of Medina, the Prophet had posted no forces for the purpose of guarding the Muslim quarters of the town, and had left only a handful of watchmen to supervise the security of the women and children. When it became known to the Prophet that the Confederates had won over the Jews to their side, he despatched two bodies of men, three hundred and two hundred strong respectively, to the Muslim quarters of the town to take measures for their defense against the Jews should they attempt an attack. This reduced the forces at his disposal at the trench facing the Confederate army to seven hundred and fifty men. Again, the disparity in numbers and in every other respect between the opposing forces was not only striking but pitiful.

The Confederate army now pressed their attack against the trench, and there was continuous and desperate fighting. The plight of the Muslims is graphically described in the Qur'an (33:11-24).

During one of the attacks, when a party of the Confederates had crossed the trench and were repulsed, a noted tribal chief was left dead on the Muslim side. His people, fearing that the Muslims would humiliate his dead body, as would have been their own practice, offered a sum of ten thousand dirhems for the recovery of his body. They did not know that the Prophet had

[illegible]

[illegible]

[illegible]

mercy, however, they asked for arbitration by Saad [illegible], the chief of the Aus, who had been their ally before the [illegible]tion. Saad had been wounded during the battle of the [illegible], and was being tended in the mosque at Medina. Brought [illegible] the Prophet and the leaders of the Jewish tribe, Saad was [illegible] why his presence was desired. After making sure that his [illegible] would be accepted by both sides and would be carried [illegible], Saad pronounced sentence in accordance with the Jewish law [illegible] **in such a case (Deut. 20:10–18).**

It was a terrible sentence: death to all males, and all [illegible] to be taken as booty. But the Jews had brought it upon themselves, first by their treachery, next by their resistance to the M[illegible], after they had been caught in their treachery, and finally by preferring the judgment of Saad, who had been their ally, rather than throwing themselves upon the well-known and [illegible] mercy of the Prophet. The sentence was carried out, for the Prophet invited intercession on behalf of the condemned, and in response to every plea of intercession, he remitted the sentence. When it was pointed out to him that he was bound to carry out Saad's decision and that there was no room for either intercession or mercy, he replied that he was bound by the award, but as head of state he nevertheless possessed the prerogative of mercy which he could exercise freely. Some of the Jews who had dissociated themselves from their people before the matter was submitted to the arbitration of Saad were permitted to go free **without need for intercession.**

Despite the desperate nature of the encounters that had taken place in the course of the siege of Medina by the Confederates and the continuous and heavy strain which the situation had imposed upon the Muslims during the terrible three weeks that it lasted, there was little loss of life in battle on either side. The Prophet was convinced that the siege of Medina had been the high-water mark of the Meccan effort to subdue the city by force. There was a respite in the intensity of Meccan hostility toward the Prophet and the faith, but the Meccans were beginning to entertain doubts whether further efforts to destroy the Muslims and their faith by the use of aggressive force would meet with success. [illegible] however, determined not to entertain any suggestion of a [illegible] terms of peace, which might be described as peaceful coexistence. [illegible] type of harassment, including plunder and murder, was [illegible] to and the encouragement of the tribes that [illegible] Arab [illegible]

[illegible] Messenger and the [illegible] Prophet [illegible] that [illegible] be under [illegible]

[illegible] in Medina and [illegible] Companions of the Prophet [illegible] "[illegible] and hatred to keep our minds close to us, [illegible] O Lord, with Thy Holy Thy Grace [illegible] that we may go to sleep at night without any [illegible] the fear of Thy Majesty."

5
The Concluding Years

IN THE SIXTH YEAR AFTER THE EMIGRATION, THE Prophet saw in a vision that he was performing the circuit of the Ka'aba with a party of Muslims (48:28). Relating this vision to his companions, he asked them to prepare for a journey to Mecca for the purpose of performing the circuit. This was a privilege which could be claimed by anyone, and it was not permissible to hinder its exercise. The Prophet announced that the only purpose of his party, which numbered fifteen hundred men, was to perform the circuit in peace and then to return to Medina. He had no hostile intent against anybody. The Meccans decided not to permit him and his party to enter Mecca for any purpose whatever, and sent out a strong force to the north to intercept him. The Prophet, approaching Mecca from the west, refrained from entering the limits of the Sanctuary,* and made camp a few miles outside these limits. He announced that he would accept any conditions the Meccans might choose to impose upon his party during the period they would be in Mecca, so long as they might perform their acts of worship in peace.

Several envoys arrived from the city and made it clear that the chiefs would on no account permit the Muslims to enter Mecca, at least not that year, for this would be interpreted as a triumph for the Prophet and a humiliation for the Meccans. Continuing his efforts to persuade the Meccans that his party performed an act of worship which was the undeniable right of every Arab, the Prophet sent one of his principal companions, Uthman, into Mecca to talk to the chiefs, but to no purpose. Eventually, the Meccans decided to impose certain conditions, offered to the Prophet

* The Sanctuary, an area [illegible] Ka'aba and the [illegible] each direction from the limits of Mecca [illegible] permitted. Plants [illegible] the [illegible] of the Sanctuary.

[illegible] the treaty, known as the Treaty of Hudaibiya, after the place where the Prophet was then encamped, was drawn up. The treaty specified that hostilities be suspended for ten years; that any tribe choosing to do so could enter into treaty relations with the Muslims or the Meccans; that both sides were under obligation to respect these treaties; that any Meccan young man could return without the permission of his father or guardian to the Prophet; that the Prophet would be returned to Mecca, but that any Muslim who left the Prophet and went over to the Meccans would not be returned to the Muslims; that the Prophet and his party would return to Medina, but would be permitted to perform the circuit the following year and could stay in Mecca for that purpose for three days; that they would not enter Mecca [illegible] arms other than sheathed swords; that the Meccans would vacate the town during that period in order to eliminate [illegible] clashes.

The Muslims felt that the terms of the treaty were not only [illegible] and one-sided, but humiliating. The Prophet, however, [illegible] that unequal as it was, it did secure great benefits, the [illegible] being that the Meccans had recognized the Muslims [illegible] with whom they could enter into treaty relations, [illegible] had agreed to a ten-year truce period. During that time Islam could be freely preached, and, he added, perhaps [illegible] would be established throughout Arabia before the truce period ended. He also stressed that the terms of the treaty were not contrary to his vision; in fact, they opened a way to its fulfilment, insofar as the performance of the circuit of the Kaba the following year was now assured. Concerning the [illegible] arrangement with regard to the return of Meccan [illegible] who might accept Islam, the Prophet pointed out that [illegible] heart was illumined by faith would continue to [illegible] the light wherever he was, while Muslims had no use for [illegible] who chose to repudiate his faith and desert them.

While the Prophet and his party were on their way back to Medina from Hudaibiya, the Prophet received a revelation [illegible] the peace treaty as a great victory (fath).

[illegible] having been secured, with every chance of its being [illegible] permanent before the treaty lapsed, the Prophet was [illegible], without distracting diversions, to the carrying [illegible] his principal mission. He addressed letters to the [illegible] holding sway over territories which were part of, or

contiguous to, the Arabian peninsula, inviting them to [illegible] Islam. Among those to whom these letters were sent were the [illegible] of Bahrain, the Emperor of Iran, the Byzantine Emperor, the Viceroy in Egypt, and the Emperor of Ethiopia. The Chief of Bahrain and many of his people accepted Islam. The Iranian Emperor treated the Prophet's communication with [illegible] contempt, not only tearing it up, but sending directions to his Viceroy in Yemen to have the Prophet arrested. The Byzantine Emperor, to whom the letter was delivered, took some interest in [illegible] and even made inquiries concerning the Prophet. His Viceroy in Egypt treated the letter with great veneration and sent presents to the Prophet. The Emperor of Ethiopia accepted the Prophet's invitation and declared himself a Muslim.

The Jews who had been expelled from Medina and were settled in Khaibar, a short distance to the north, found that their movement of Arab tribes against the Prophet had, in view of the Treaty of Hudaibiyya, little chance of success; therefore, they turned their attention to the Christian and pagan tribes in the [illegible] who were under the protection of the Byzantine Emperor, and they also started intriguing with the Jews settled in Iraq, under the Iranian Emperor. Thus, though the Prophet and the Muslims might have peace in south and central Arabia, they were now exposed to fresh and even greater dangers from the north and northeast. If the whole of that region were [illegible] against the Muslims, the least that was necessary was to [illegible] the Jews from Khaibar because the place served as [illegible] spying post as well as a center of disaffection and intrigue [illegible] to Medina. The Prophet led a force against Khaibar and called upon the Jews to surrender, but, relying on the strength of their fortifications, they chose to fight. After a siege lasting [illegible] they surrendered, but were allowed to depart unharmed [illegible] tion that they settle in some place far from Medina.

When the time came, the Prophet and two thousand [illegible] performed the circuit of the Ka'aba and did so without any observance of the conditions which had been laid down the previous year in the Treaty of Hudaibiyya. Shortly after, Khalid and 'Amr, two of the Meccan generals who had distinguished themselves in the battle of Uhud, accepted Islam and joined the Muslims.

On return from Mecca, the Prophet received information [illegible] Christian tribes on the Syrian border, instigated by the Jews and

[illegible] Arabs were making preparations for an attack upon Medina. He dispatched a party of fifteen to make a reconnaissance. They found an army massing on the Syrian border, and [illegible] that an exposition of the principles of Islam might serve to [illegible] the Christian tribes of Syria and to preserve peace, they attempted to establish contact with these hostile forces. They were, however, attacked with arrows, and all were killed.

Upon receipt of this news, the Prophet planned an expedition [illegible] receiving intimation that the forces which had been massing on the border had dispersed, he abandoned the project. Instead, he addressed a letter to the Byzantine Emperor through the chief of the Ghassan tribe, who exercised authority in the name of Byzantium, in which he protested against the preparations which had been observed on the Syrian border and the unjust killing of the party of fifteen when he had sent to report on the border situation. His envoy was arrested by the Ghassan chief and was put to death. When this came to the Prophet's knowledge, he dispatched a force of three thousand to Syria under the command of Zaid, his freedman.

The Prophet, together with some of his companions, traveled [illegible] from Medina with these forces, to speed them on their way. At parting with them he reminded them that they should consider themselves all the time in the presence of God, and that the commanders should deal justly with those over whom they had been placed in authority. They should fight the battle courageously, but humanely. They should not [illegible] good men, monks and those who occupied themselves in the worship of God in their houses of worship, nor should they kill women or children or old people or those who were very young or aged and were not able to fight. Nor should they cut down any tree or pull down any building.

When these forces arrived at the Syrian border, they found that the Emperor himself had taken the field with one hundred thousand of his own soldiers, and a like number recruited from the Christian tribes. A discussion arose among the Muslims whether they should move forward to encounter this large force, or should return to Medina and report the situation, or should send to Medina for instructions. It was decided to move forward, and the battle was fought at a place called Muta. The fighting was [illegible] first Zaid, and after him Jafar, a cousin of the Prophet, and then Abdallah, each of whom had been

named commander by the Prophet in that order, were killed. Then Khalid took over the command and continued the fight till dark. The next day he changed the disposition of his small force: those on the right were posted on the left and those on the left were brought to the front. This created the impression among the enemy that the Muslims had received reinforcements during the night. There was desperate fighting throughout the day, and at nightfall the Byzantine forces withdrew from the field. Khalid returned to Medina with the remnant of the Muslim force.

The following year the Meccans committed a flagrant breach of the Treaty of Hudaibiyya. Without warning or cause, they sent a force with the Banu Bakr tribe, with whom they were in alliance, to attack the Khuza'a, a tribe in alliance with the Muslims, and killed many of their people. The Khuza'a immediately dispatched a party of forty fast riders to Medina to give the Prophet information of this treacherous attack and to call upon him to redress the breach of the treaty. The Meccans, perturbed at the news, sent Abu Sufyan to Medina to patch up the matter. Neither the Prophet nor anyone else paid any attention to him and he returned to Mecca, where he reported that though he had not succeeded in securing an agreement, neither had he observed any warlike preparations in Medina. Abu Sufyan and the Meccans were soon undeceived, however, and were taken completely by surprise when they found the Prophet only a day's march from Mecca at the head of a force of ten thousand, composed partly of Muslims from Medina, but mainly of Muslims from among the tribes in alliance with the Prophet.

The Meccans, feeling helpless, sent Abu Sufyan and two others to the Prophet's camp to see whether anything could be done to save the situation. Hakim and the Prophet reminded them of the wanton breach of the treaty by the Meccans and the slaughter among the Khuza'a that they and their allies had perpetrated. Abu Sufyan, recalling all that the Meccans had done to and attempted against the Prophet and the Muslims, knew the worst. He passed a night in the Prophet's camp and was deeply impressed by the love and devotion which the Muslims entertained for the Prophet. Realizing that there was no way of escape for the Meccans, he asked the Prophet whether the Meccans could have peace if they did not draw the sword. The Prophet answered in the affirmative and in unreserved terms which showed that he was prepared to pardon the Meccans and to treat the

[illegible] a clash. These measures were widely [illegible] in Mecca and the Muslim forces marched in the Prophet's [illegible] to [illegible] at. At one point the parts held by Kh[illegible] were attacked by the Meccans and there was a clash resulting in the death of a dozen men. News of this was brought to the Prophet, and he immediately issued orders which stopped further bloodshed.

The Prophet proceeded to the Ka'aba and himself cleansed it of the idols that had been installed therein. As each idol was [illegible] he recited the verse: "Truth has come and falsehood has vanished away. Falsehood does indeed vanish [illegible]." Thus was the Ka'aba restored to its true purpose, the worship of the One God, as was intended by Abraham.

[illegible] performed these immediate and necessary tasks, and [illegible] passed inside and outside the Ka'aba in thankfulness to God for His favours, the Prophet sent for the leaders of the Quraish and asked them how he should deal with them. They replied that they fully merited whatever punishment he might [illegible] upon them, but that they knew he was a generous [illegible] and would deal with them as such. The Prophet pronounced [illegible] in the words addressed by the Prophet Joseph to his brothers: "No reproach shall be exacted from you this day."

All the scorn and ridicule poured on him by the Meccans, [illegible] hatred and enmity; the long years of bitter, cruel, [illegible] persecution; and the fighting, the bloodshed and suffering, the loss of dear and devoted companions—all, all was in [illegible] through laid aside, banished from the mind and [illegible] the name of the Lord on High, the Gracious, the Merciful, the Compassionate Master of all. God's [illegible] contained [illegible] the utterance: "Go, I am [illegible] free." [illegible] that which is between you and [illegible] between you and your wives will become as though he were a warm friend. [illegible] to save those who are [illegible] and [illegible] those who possess abundant good [illegible]. [illegible] and more were granted with better circumstances [illegible] warm friendship [illegible]. Some were [illegible], the hundreds, the thousands, [illegible] by [illegible], but even these could [illegible] with [illegible] the [illegible] of the Islam so generously and so [illegible] by [illegible] the Prophet. History [illegible] [illegible]

such complete forgiveness, such utter benevolence, [illegible] scale.

Another individuals had been marked down for punishment [illegible] on account of the atrocities of which they, in [illegible] reality. One of them was Hindah, the wife of Abu Sufyan, who had constantly incited the Meccans against the Muslims. After the battle of Uhud she had cut out the heart of the Prophet's uncle, Hamza, killed in battle, and had chewed it on [illegible] the day that Mecca opened its gates to the Muslims, [illegible] outraged when her husband conveyed to her news [illegible] that she took hold of his beard and gave him a violent [illegible] calling upon the Meccans to come and kill him for his treachery in having agreed to the surrender instead of taking up arms against the Muslims. However, when she realized that the situation was hopeless, she joined a group of women who went to the Prophet to make their submission. During their talk with the Prophet, Hindah, veiled, intervened several times with pert remarks. The Prophet, thinking the voice was familiar, inquired: "Is that Hindah?" Hindah replied: "Yes, but Messenger of Allah, you cannot proceed against me now for I am a practising Muslim." The Prophet smiled and said: "Of course, you are free."

Another Meccan of the same type was Habbar, who had been the [illegible] of the camel which carried the Prophet's daughter Zainab as she was about to proceed to Medina during the Emigration. Habbar's [illegible] caused Zainab to fall from the camel. She [illegible] a miscarriage, which later resulted in her death. Habbar also appeared before the Prophet, and professing [illegible] repented but begged forgiveness, intimating that he had accepted Islam. In his case also the Prophet said: "You may go free. I [illegible] take no action against you now."

It will be recalled that Abu Jahl, the commander of the Meccan army killed during the battle of Badr, had been the Prophet's bitterest enemy in Mecca. His son, Ikrimah, was one of the Meccan commanders in the battle of Uhud who had spurned the inadequately guarded rear pass and had led the attack which ended in near disaster for the Muslims.

When Mecca fell, Ikrimah left the town and proceeded to the coast, intending to cross over to Ethiopia, being convinced that he could have no security in Mecca or anywhere near it. He approached the Prophet and asked whether Ikrimah could re-

turn to Mecca while professing his idolatrous beliefs. The Prophet replied that faith was a matter of conscience and conscience was free. If Ikramah returned to Mecca he would not be molested, and could live there in security professing whatever he chose to believe. On this assurance she followed Ikramah and persuaded him to return to Mecca. On arrival there, he repaired to the Prophet and received the assurance which the Prophet had already given to his wife. Thereupon he announced his acceptance of Islam, and the Prophet asked him if there were anything he wished for. Ikramah replied that he could wish for no greater bounty than God had already bestowed upon him in opening his heart to the acceptance of Islam, but he did desire that the Prophet should pray God to forgive him all the enmity that he had borne toward the Prophet and the Muslims.

The Prophet prayed accordingly and then bestowed his own cloak on Ikramah, saying: "He who comes to me believing in God can claim my horse as his." Ikramah proved himself a sincere and zealous believer and set the seal on his faith by laying down his life in defence of it on one of the Syrian battlefields some years later.

The Prophet, having returned to Mecca, as had been foretold before the Emigration (A.D. 630), felt that the people of Medina might wonder whether he intended to take up his residence there. He called their leaders and told them that he had no such intention. Mecca was very dear to him, but having cast in his lot with the people of Medina, who had stood by him when he was persecuted by the Meccans and had to leave Mecca, he would not now leave them for Mecca. They were delighted to hear this and felt as if he had bestowed the world's abundance upon them.

Mecca had fallen, but this did not bring peace. The Prophet's most formidable Meccan foe had been so sudden that the first intimation of it had reached the tribes of central and southern Arabia was the news of their defeat. They were greatly agitated by the news and felt that the time had come for the last desperate effort to be put forth against Islam. Within a month of the fall of Mecca and while the Prophet was still in the town, he had to go forth to face an army of seventy thousand men at Hunain. On this occasion a force of two thousand Meccans, many of whom had not yet professed Islam, had also joined him, for the great mass of Muslims then had accepted the Prophet's authority.

The battle, even before it was fairly joined, took an adverse course, and the Muslim forces were thrown into utter confusion. The Prophet was left with only twelve companions, but he spurred his mule forward, saying: "I am a true Prophet and no impostor. I am the grandson of Abdul Muttalib." At the same time he asked his uncle, Abbas, who was near him, to stand on an eminence and call out to the Emigrants and the Helpers that the Prophet of God summoned them. This helped rally the Muslim forces and the battle that ensued ended in complete victory (9:25-26). On this occasion Abu Sufyan, a recent and reluctant convert, gave proof of his rapid inner conviction by holding fast to the stirrup of the Prophet and exposing himself to extreme danger. The enemy abandoned great booty on the field of battle and many prisoners were taken, which brought in large sums in ransom. Instead of distributing all this among the Muslim forces, according to custom, the Prophet chose to distribute it among the people of Mecca and those living in the neighborhood of Mecca, Muslim and non-Muslim alike. This occasioned some disappointment among sections of the Muslim army, but most of them reconciled themselves to the Prophet's decision and accepted it cheerfully.

The result of the battle of Hunain seemed to assure peace in the peninsula proper, but when the Prophet returned to Medina he found that, owing mainly to the activities of some of the disaffected elements, the leading figure among whom was Abu 'Amir of the Khazraj, there was serious apprehension of an attack from the north. Abu 'Amir and his associates had been active in creating tension between the Muslims and the Christian tribes of Syria. They went to and fro spreading rumors on every side that the other was preparing to attack. These rumors became so persistent that the Prophet considered it necessary to lead in person an army against Syria. In Medina itself the disaffected elements tried to scare the Muslims by painting dreadful pictures of [illegible] that [illegible] the great might of Byzantium. [illegible] the Prophet [illegible] at the head of [illegible] Medina [illegible] that time of the year [illegible] the country [illegible] Syria [illegible] the desert Arabs [illegible] in the expedition. Others who were eager to join

[illegible] the Romans, and even sides to protect their flocks against the burning winds of the desert [illegible]. Nevertheless, at [illegible] was [illegible] and marched to the borders of Syria. Arriving there, the Prophet [illegible] parties in different directions to reconnoitre the situation. These returned and reported that they had not [illegible] anywhere. Being assured that in fact the preparations were going forward in Syria for an attack against the Muslims, the Prophet decided to return to Medina, stopping [illegible] days near the border to conclude peace treaties with the tribes on the border. There was no fighting at all. The expedition involved the Prophet's absence from Medina for **about two and one-half months.**

Delegations now poured in from all parts of Arabia offering their adhesion and announcing their acceptance of Islam. In a short time the whole of Arabia adhered to the Pax Islamica.

In the ninth year after the Emigration, the Prophet went on pilgrimage to Mecca. On the day of the pilgrimage he received the revelation: "This day have I perfected your religion for you and have given unto you an I have chosen for you Islam **as your faith" (5:4).**

The Prophet, as was his wont, announced the revelation and delivered an address known as the Farewell Address — to the huge assemblage in the valley of Arafat outside Mecca. He started by saying that he did not know whether he would be able to meet them again on the occasion of the pilgrimage, and he asked them to pay attention to what he had to say. He went on to admonish them to order their lives in accordance with the commandments of God; to take particular care that no trespass was committed against any person in respect of his life, property, or honour; to treat women with due regard and consideration, fully recognising their rights, which corresponded to the rights that the men had. He exposed the attitude of the chiefs of Mecca, who then still had authority over them, saying that they had adopted the same treatment as pagans used the captives of war. He proclaimed that all human beings were equal, without any hereditary status, and that no one could claim any privileges or superiority against any other.

He [illegible] them to bear witness to the Unity of God, [illegible] the principal articles of faith. He then inquired [illegible] had conveyed God's message to them, and had discharged his trust. There was a deafening response that he had.

He asked those present to convey what he had said to those who were not present on the occasion.

The pilgrimage over, the Prophet returned to Medina and occupied every available moment in explaining and teaching the principles of Islam and the philosophy that underlies them and in urging the Muslims to order their lives accordingly.

One day he announced that he had received the revelation "In the name of Allah, Ever Gracious, Most Merciful. When the help of Allah has come, and the Victory, and thou hast seen men entering the religion of Allah in troops, hymn the praises of thy Lord, and seek His protection against their wickedness. Surely He is Oft-Returning with compassion" (110:1-4).

Abu Bakr concluded from this that as the Prophet's mission had been fulfilled, he would not be spared to them for long, and he was overcome by emotion. The Prophet, observing this, remarked: "If it were permissible to have a human being as my heart's full devotion, I would have so loved Abu Bakr. But there is only one God," and he went on to add that all doors opening into the mosque should be closed except Abu Bakr's.

Soon the Prophet fell ill. For some days he could not leave the house and lead the Prayers, but then he became strong enough to do this. He directed Abu Bakr to lead the Prayers. One day he told those present that if there were any whom he had wrongly injured by mistake or misunderstanding, that person should come forward now so that he might make suitable amends, or he would wish to appear before his Maker with no blame or charge. One of them came forth. He reminded the Prophet of an incident, even though slight, which he had overlooked at the Prophet's hands. It was merely that the Prophet, when he had by chance once grazed his back, "Come then and take it," offered, "and let bygones be bygones." "But, O Messenger of Allah, my back was bare when this occurred." The Prophet offered to bare his back and did so. The man approached, but with great tenderness kissed the Prophet's back. It was a moving demonstration of his deep love for the Prophet.

The end approached. The Prophet expressed great anxiety that after his death his followers might be tempted to have recourse to practices which might lead to idolatry, such as the Christians had been, even in the case of some other prophets, by their followers. He expressed repeatedly upon these occasions that he was a mere human being with no God-head or kinship

[illegible] Companion on High." [illegible] Companion on High."

[illegible] Muslims as a mental [illegible] was [illegible] and [illegible] the [illegible] that the Prophet was dead; he [illegible] Abu Bakr arrived. Entering the chamber where the [illegible] he knelt down beside the dead and said: "God [illegible] death upon thee," meaning that the death of [illegible] was inevitable, but that God would preserve forever the [illegible] the Existence and Unity of God. He [illegible] and asked Umar to desist while he addressed [illegible] He recited from the Quran: "Muhammad is [illegible] Messenger. All Messengers have passed away before him. [illegible] turn back on your heels? He [illegible] harm Allah at all. Allah will [illegible] reward the grateful." (3:144.) And he added: "Hearken: [illegible] Muhammad, let us know that Muhammad is [illegible] God, let us remember that God is Ever-Living and does not die."

[illegible] present to hear their emotions, and to [illegible] was heartrending. God's will was [illegible] in a spirit of steadfastness.

[illegible] Abu Bakr expressed to his prostrate friend at the [illegible] in Arabic verse:

> Thou wert the pupil of my eye;
> My eye is now sightless.
> After thee I care not who dies;
> I was fearful only of losing thee.

6

The Excellent Exemplar

MUHAMMAD WAS A LAWBEARING PROPHET. THE Quran says that he was not a Messenger who brought new-fangled doctrines (46:10). There had been lawbearing prophets before him, for instance Moses, through whom God had proclaimed the advent of a lawbearing Prophet like unto him (Deut. 18:18). This means that Muhammad had been selected by God as a fit and appropriate channel for conveying the Divine law and guidance to mankind. His claim that he had been so selected implied that his personality had been moulded to that end and that he illustrated conformity to that law and guidance in his own conduct. It is necessary, therefore, briefly to study his personality and character in order to see whether that important claim was justified. What type of man was he? How did he deal with his fellow beings? How did he discharge his duty to God?

Though Muhammad lived in a region which had scarcely contacts with the rest of the world and at a time when recorded history was still in its infancy, he was a truly historical personality. He lived his life in the full light of day. Enough is known of his early life to enable us to form a fair idea of his qualities and character. After he received the Divine Call his every word and gesture were observed, and a complete record of them has been preserved. It was necessary that this should be so, for unless this world certainty and confidence be lacking, no man could be furnish us with an example of what he taught.

Muhammad was a human being, no more, no less. Unless he could serve as an example to mankind. He proclaimed no supernatural powers. He was subject to the same conditions and limitations as the rest of us. He achieved outstanding success in his lifetime. He had many facets and passed through many phases. He was a man, a husband, and a father. He had to face

[illegible] a master, a citizen subject to the authorities of [illegible] a teacher and a guide. He in each [illegible] and rich, poor and sick, young and old, even of bitter [illegible]. He was a loving and anxious shepherd of his little [illegible] through bitter persecution and hard fighting. He gave [illegible] the highest courage, endurance, and perseverance.

[illegible] the last ten years of his life he was called upon to [illegible] the [illegible] of chief executive and chief magistrate of a [illegible] communities, divided into sections in conflict with [illegible]. He became the head of a state fraught with internal [illegible] and beset with external dangers of every description. In [illegible] the heavy duties and responsibilities pertaining to his [illegible] office, he was called upon to display qualities of [illegible] and statesmanship which taxed him to the utmost. He was a man of peace. He due discharge of the trust and [illegible] which God had been pleased to place on him de[illegible] the [illegible] preservation of peace. His enemies [illegible] to peace. He [illegible] to take up arms in [illegible] and man in right, trust in God [illegible]. He [illegible] but always was forced upon [illegible] to peace. He abhorred all savage and [illegible] practices. He [illegible] in battle, but scrupulously [illegible]. His strategy was [illegible] to produce [illegible] loss of life and human [illegible]. He [illegible] and demands of [illegible] quickly [illegible] but [illegible] always tempered [illegible].

[illegible] He was a [illegible] of heart, sensitive, [illegible] tender. He [illegible] the [illegible] of his [illegible] [illegible] In [illegible] Abraham [illegible] the [illegible] of the [illegible]

of household duties, patched up his clothes, mended his shoes, and was a kindly and affectionate companion. She was asked for her estimate of his character. She answered: "His character was the Quran."

During the period of persecution in Mecca he endured all without complaint and proved himself a good and loyal citizen. Yet he was never afraid and was not deterred from doing all that he considered was due from him. It has been mentioned that he had, in association with some others, undertaken the obligation to go to the assistance of any person who might have been wronged and to procure justice for him. He never hesitated or faltered in the discharge of that obligation, even after he himself became the object of persecution. On one occasion an [illegible] sought help from the Meccans in respect of the recovery [illegible] of money owed to him by Abu Jahl. The people whom [illegible] approached directed him evidently to the Prophet. The Prophet immediately accompanied him to Abu Jahl's house, and knocked at his door. Abu Jahl, amazed to see Muhammad there, [illegible] the debt. The Prophet then asked him to discharge his obligation, which he promptly did. When Abu Jahl later appeared among his fellows, they jeered at him and taunted him with having submitted meekly to Muhammad's demand. He said he had been so awed that he could not do otherwise.

Even during the Meccan period, the widow, the orphan, the needy, the wayfarer, the slave, and the distressed were the objects of the persecuted Prophet's special care and concern.

At Medina he continued his simple ways and austere habits. For days together his hearth remained cold. He and his family subsisted on a meager diet of dates, or parched barley grains. Sometimes water alone sufficed. He had but few clothes. His dwelling was of the simplest and barest. He slept on a leather sack filled with twigs and branches of trees. He never [illegible] bread; never ate bread made out of fine flour [illegible].

Indeed, his personal requirements were always kept at the barest minimum, and that minimum he always [illegible] as a gift from Divine bounty. Thus [illegible] the day Mecca surrendered and opened its gates to him. This was a day of great triumph. The Prophet [illegible] personally supervising the orderly carrying out of the [illegible] delicate operation, and when everything had been [illegible] accomplished, he bethought himself of performing [illegible]

[illegible] However, the house of his aunt, Umm-i-Hani, who was [illegible] poor man, but was distressed that she had nothing [illegible] she could offer him except a piece of very stale [illegible] bread to be swallowed. When she mentioned this to the [illegible] said, "Surely, Umm-i-Hany, it can be [illegible] soaked in water. And have you anything [illegible] palatable?" She replied, "There is a little of [illegible] left over from long ago." The Prophet said, [illegible] excellent." He then proceeded to soak the piece [illegible] and when it was softened, he ate it with the [illegible] vinegar, first pronouncing the name of God over [illegible] and offering thanks to Him when he finished, as if [illegible] a banquet. He thanked his aunt and observed, [illegible] "How, what a lovely bread and vinegar is."

After [illegible] the prescribed services, he spent long hours [illegible] Prayer. He [illegible] long in Prayer that sometimes his feet be[illegible] swollen. [illegible] proved Ayesha to venture a mild protest. [illegible] Ayesha, God has been so gracious to you, why [illegible] that it should seem to be the most [illegible] the world?"

[illegible] his domestic life may be gathered from one of [illegible] well-known sayings. "The best among you is he who [illegible] members of his family best."

He [illegible] exhorted his people to avoid moderation in all [illegible] Noting that some were inclined to carry austerity to [illegible] and to occupy themselves so much with prayer and [illegible] worship that they neglected their material interests, and [illegible] their health, he admonished them thus: "I fear God [illegible] more than Him, yet I fast and I eat; I pray and I [illegible] towards my family and my people. It [illegible] any matter to the extreme, God loves best [illegible] and piety which, though moderate, are [illegible] without being felt a burden. Having performed what [illegible] God, where you may do [illegible] when your spirit or your body begins to feel [illegible]

He [illegible] with all his grave preoccupations [illegible] life. On one occasion [illegible] with Ayesha, and the man came to [illegible] that it was [illegible] to ask a favor [illegible] the wife begged him to pray that she might be

admitted to heaven when her time came to depart [illegible] The Prophet said: "There will be no old women in heaven." Deeply [illegible] the old lady began to bewail her fate. The Prophet hastened to explain that what he had meant was that there would be no question of age, of old or young in heaven; all would be [illegible] He comforted her till she was restored to cheerfulness. On another occasion he challenged Ayesha to a race, which she won. Ayesha [illegible] later he challenged her again and this time he won. He laughed saying, "Ayesha, we have come out even."

Ayesha once confessed to him that she had suspected him of unfairness, but had soon found out that she was mistaken. He remarked, "Ayesha, there is a Satan inside every one of us of whose promptings we should beware."

"Is there a Satan inside you also?" she replied.

"Yes," he replied, "but he has accepted submission."

One day he happened to pass near a date-palm grove where some people were grafting trees. He inquired what they were doing, and when they explained the process he asked them why they did not do it another way. The following year these people complained that they had adopted his suggestion, but that the trees had yielded less fruit. "But I had merely made an inquiry from you," he said. "You know more about these things than I. You should have followed the method which experience had taught you was best."

He was often called upon to decide disputes and give judgment. He warned, however, that he had no means of discovering the truth except through what was stated before him. It was quite possible that one party to a dispute might succeed by plausible arguments in persuading him that right was on his side, when in fact the other party was in the right, and that he might give judgment in favor of the first. Even so, a person in whose favor judgment was given must remember that he was accountable to God. The mere fact that he had obtained a judgment from the prophet would not serve to absolve him if he were in fact not on the right.

The Prophet's clemency was well known. A person once confessed to him publicly that he had been guilty of a certain theft. The Prophet imposed a mild penalty by way of a fine, which would be distributed in charity, but the man said he was unable to pay. In the meantime someone brought a basket of dates to the Prophet to be distributed in charity. The Prophet [illegible] the

[illegible] take the dates and distribute them among the poor. [illegible] Sir, I know of no one more deserving of charity [illegible] The Prophet laughed and replied: "Well then, take [illegible] that will suffice as your penalty."

[illegible] of Hindah, Habbar, and Ikramah after the fall of Mecca have been mentioned. An incident of a more personal character is worthy of recall. During the course of a journey his [illegible] a grove of trees to avoid the noonday heat, [illegible] up his sword by the branch of a tree and lay [illegible] under its shade. An enemy who had been on the [illegible] opportunity to kill him stole into the camp, and [illegible] Prophet sleeping unguarded, approached him, secured [illegible] and sat down on his chest. The Prophet woke up in [illegible] brandishing the sword, said: "Who can save [illegible]" The Prophet gently uttered the single word, "Allah," [illegible] under the man, raised himself and took hold [illegible] wresting the sword from him. The position was now reversed.

"Who can save thee now?" inquired the Prophet.

"No one!" exclaimed the man in terror.

"Will you not say 'Allah'?" asked the Prophet as he released [illegible] When the man returned to his tribe he told them that he had encountered a man whose mercy and forgiveness were [illegible] He then related what had occurred, and this led him and his tribe to accept Islam.

The Prophet had been sent as a manifestation of God's mercy [illegible]. His mercy was all-embracing, without limit, [illegible] discrimination. He was not niggardly about it, as [illegible] have been [illegible].

[illegible] his first and last was his duty to God. [illegible] all human beings was only one aspect of [illegible] the duty which he owed to his Maker. No [illegible] stand in the way of the performance of that [illegible]. When the Meccans gave his uncle, Abu Talib, the choice [illegible] to Muhammad or retaining the chieftainship [illegible] Abu Talib put the matter before the Prophet. The [illegible] that he could withdraw his protection, but that [illegible] he must continue till the end to do what God [illegible]. He would not do so even if the Meccans placed [illegible] right and the moon on his left. That stand he maintained till the last.

At Uhud, when the Meccan commander, [illegible] believed that the Prophet and his principal [illegible] killed, he shouted: "Glory to Hubal," naming the [illegible] worshiped by the Meccans. The Prophet, out of [illegible] considerations of security, had told his companions [illegible] gathered round him after he had been wounded and had [illegible] revived, not to answer Abu Sufyan's calls when [illegible] had challenged Muhammad, Abu Bakr, and Umar, to [illegible] him. Following his instructions they kept quiet and [illegible] silence even when Abu Sufyan proclaimed the [illegible] But when the Prophet heard this last exclamation he [illegible] impatiently to his companions, prudence and all [illegible] security thrown to the winds, and exclaimed: "Why don't [illegible] say, 'Allah is the Most High, the Most Exalted'?" He [illegible] went up and convinced Abu Sufyan and the Meccans that the Prophet was alive. The Meccans thereupon held back and [illegible] they should attack the small party round the Prophet and put an end to all of them. But they thought better of it, and on the [illegible] day, withdrew from the field.

On the day of Hunain, when the Prophet had at the very [illegible] of the battle been left alone with only a dozen [illegible] Abu Bakr could not restrain him from spurring [illegible] toward the enemy, proclaiming that he was a true Prophet [illegible] no impostor.

With him God always came first. So much was this so that [illegible] his enemies in Mecca were wont to say, "Muhammad [illegible] cated with love of God."

Such is the testimony of man and events. What of the testimony of God? Who had commanded him to [illegible] the religion of everything His messenger remembered and [illegible] back to Him? The Prophet's enemies did not believe [illegible] sion or that what he proclaimed as revelation was revealed to him from God, but even for them God's testimony [illegible] him be accepted, in the sense that it was [illegible] proclaimed. They found it so true that [illegible] particular did they ever call it in question. It was a [illegible] challenge to his opponents. They never took it up.

The Prophet was commanded to proclaim: "If Allah [illegible] willed I should not have recited the Quran to you, nor would He have made it known to you. I have indeed lived among you a whole lifetime before this. Will you not then understand?"

[illegible] It was God put forward the purity and righteousness of [illegible] to be, which those who opposed him so bitterly had [illegible] quarters, as proof that he was not capable of [illegible] God. Not without reason, had his fellow [illegible] upon him the title "Al-Amin," the Trusty, [illegible]

[illegible] with this challenge, not one of them ever [illegible] that Muhammad had on any occasion been [illegible] doing that which was not utterly true, [illegible]

[illegible] had to stress that he was but a man like the [illegible] the security that he enjoyed in the midst of [illegible] the success that he extracted even from persecu- [illegible] and the ultimate triumph of his cause to which [illegible] Arabia was witness, some might be tempted to [illegible] supernatural capacities and powers or superhuman [illegible] "I am but a man like yourselves. I have received [illegible] that your God is only One God. So let him who hopes [illegible] let him act righteously, and let him join no one in the [illegible] (18:111).

[illegible] challenged by his opponents to show them a sign, like [illegible] to gush forth from the earth, or causing the [illegible] to fall upon them in pieces, or ascending to heaven and [illegible] with him a book which they could read, he was [illegible] to reply: "Holy is my Lord. I am but a man sent as a [illegible] (17:95-96).

[illegible] necessary to stress this point in view of what had hap- [illegible] to some of the previous prophets who were exalted as [illegible] by their followers and also for the simple reason that [illegible] be an exemplar for men. An angel or a god can- [illegible] example which man can follow. The dimensions would [illegible] disproportionate. It is a curious inversion that a prophet's [illegible] seek to justify their rejection of him on the [illegible] that he is but a man, a single individual from among [illegible] (17:94). Yet, as the Quran points out, it is only a man [illegible] as God's Messenger to men. An angel would be [illegible] if the earth were peopled with angels (17:95-96).

[illegible] mere claim supernatural powers or capaci- [illegible] emphasized in the Quran. For instance, he is [illegible] to say that he does not possess knowledge of the un- [illegible] that much which God reveals to him (2:256;

72:27-28). Had he possessed such k[illegible] collected abundant good for himself [illegible] touched him (7:188). It is true that the Pr[illegible] God's promises of help and the ultimate tr[illegible] he set a clear example that faith in God [illegible] tabled the putting forth of the [illegible] ment of the purpose and the goal which God [illegible] appointed.

For instance, the Prophet had been assured of God's [illegible] against his enemies (5:68), of his victorious return to M[illegible] 28:86), of the ultimate success and triumph of his cause [illegible] 23), but he did not for one moment slacken his [illegible] effort in respect of the complete discharge of his [illegible] exhorting his followers to do the same (3:104).

He was not only kindly and affectionate toward th[illegible] in contact with him, praying for them and [illegible] constantly to order their lives in accordance with [illegible] ments and guidance, but also exert[illegible] to the [illegible] train them in every aspect and sphere of life, [illegible] equip them for the discharge of the responsibilities that [illegible] them and for much heavier ones that were due to be placed [illegible] their shoulders (3:150). He was commanded to exhort his [illegible] lowers to pray for even those who persecuted them [illegible] heed to the warnings of God, and to overlook and [illegible] trespasses (45:15).

He was "a mercy for mankind." God called him [illegible] indeed prove himself such in every respect (21:[illegible]). It was grievously painful for him that his people should be [illegible] and he was ardently desirous of promoting their welfare —tender and compassionate at all times and [illegible] balm to their oft-harassed and wounded [illegible]

When persecution became unbearable in Mecca, the P[illegible] directed those of his followers who could do so to [illegible] the Red Sea to seek shelter and peace in the [illegible] Emperor of Ethiopia. Later, when life was made [illegible] for him and for the Muslims in Mecca, the migration to M[illegible] was decided upon but the Prophet himself stayed in Mecca [illegible] all those who could be the chiefs of the Meccans [illegible] who were free to do so had departed from Mecca. Only [illegible] made up its only Abu Bakr, Ali, and [illegible] Ali [illegible] accompanied him, and Ali, who had been entrusted [illegible]

[illegible]

concerning his flock.

[illegible]

weary of his task.

[illegible]

Muhammad's soul being in travail over the [illegible] degradation of his people did strive to [illegible] God, seeking and praying for a remedy. His strive [illegible] with God, Who, on Muhammad's approach, drew near [illegible] and the spiritual communion between the two [illegible] purpose. Muhammad's will and purpose were [illegible] subordinated to those of God, and were, so to speak, [illegible] them. This spiritual fusion is metaphorically expressed in the Quran as "one chord serving two bows [illegible] God then revealed to Muhammad that which [illegible] guidance of mankind (53:9-11).

The Prophet has explained this experience very [illegible] He has said that if a servant of God submits himself wholly [illegible] of God, and commits the whole direction of his life [illegible] ally achieves a condition in which God becomes the [illegible] which he sees, the ears with which he hears, the hands [illegible] he labors, and the feet with which he walks. This [illegible] to expressing the mystic spiritual reality that [illegible] to do within the limits of human speech.

The Quran expresses the same idea in several contexts. In the battle of Badr, what appeared to be an utter impossibility [illegible] converted into an achievement and the three hundred [illegible] ragged, half-starved, ill-armed Muslims gained complete victory over the thousand or so well-armed, seasoned Quraish warriors [illegible] proud of their might and arrogant in their pride. During the height of the battle, the Prophet took up a handful of pebbles and sand, throwing it in the direction of the Meccan army. A [illegible] gust of wind happened to rise suddenly, blowing from the Muslim side in the direction of the Meccans, and carried with it a [illegible] storm of pebbles and sand, which so confused and blinded the Meccans that they could not see anything and were [illegible] handicapped. It contributed materially to their defeat. The incident is referred to in the Quran as: "You slew them, but it was Allah Who slew them. Thou threwest not when thou didst throw, but it was Allah Who threw, that He might test the disbelievers and that He might confer on the believers a great favor from Himself. Surely, Allah is All-Hearing, All-Knowing" (8:18).

Again, the Quran affirms that those who swear allegiance to the Prophet swear allegiance to God: "God's hand is upon their hands" (48:11). This verse has particular reference to an [illegible]

during the negotiations which resulted in the Treaty of Hudaibiya, but it is of general application also. The expression "God's hand" is, of course, metaphorical. God has no physical attributes, of course, but the meaning is obvious: those who swear allegiance to the Prophet enter into a covenant to subordinate their wills and purposes completely to the will and purpose of God. Thus, though they make a covenant by placing their hands upon the Prophet's hand, their true purpose is to make a covenant with God, and in that sense God's hand is upon their hands.

In fact, the whole of the Prophet's life—every thought, every motive, every action, his very being—was devoted to God in the constant seeking of closer communion with Him. This is clearly affirmed in the Qur'an, where it says: "Say: 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the Worlds. He has no associate. So am I commanded, and I am the first of those who submit themselves to Him'" (6:163–164).

Such was the Prophet in the eyes of man and in the estimation of God.

God has proclaimed: "Allah sends down His blessings on the Prophet, and His angels constantly invoke His blessings on him; you, O believers, also invoke Allah's blessings on him and offer him the salutation of peace" (33:57).

In obedience to this command, all through the centuries Muslims have constantly prayed for, and invoked Allah's blessings upon the Prophet. It is estimated that there are today over four hundred million Muslims in different parts of the world—and the number is daily increasing—of whom at least half carry out this injunction several times daily. An average Muslim invokes blessings on the Prophet forty times during the course of a day, and many of them do it a great many more times. In fact, every time the Prophet is referred to in conversation, by reference to his Prophetic office, Allah's blessings are invoked upon him and Allah's peace is called down upon him. This adds up to the astounding number of Muslim prayers and invocations every minute of the night and day, millions of hearts praying to the Almighty for His blessings on His Prophet. One cannot but be struck by the utterly selfless devotion of God and His angels to the Prophet, a devotion deserving of the deepest gratitude on the part of the whole of mankind. By constantly invoking the blessings of God upon him, those who do so seek to repay a little of the debt that humanity owes him.

7
Revelation

IN ITS BROADEST CONNOTATION, REVELATION [illegible] guidance vouchsafed directly by God to man. It [illegible] take various forms. The most [illegible] revelation is revealed [illegible] the Bible, [illegible] the Quran. The difference between the [illegible] revelations concerned, is that while the Bible [illegible] the law and the [illegible] revealed by God to Moses, [illegible] transmitted verbal revelation. There is [illegible] the sense that the [illegible] God to Moses, but the actual words [illegible] revelation. The meaning of the revelation was [illegible] Moses to his people in his own words, and what [illegible] be these words were recorded [illegible] with this, the Quran is a record [illegible] verbal revelations vouchsafed by God to Muhammad, the Prophet of Islam, comprising the law and the [illegible] behind them. What the Prophet [illegible] illustration of the verbal revelation [illegible] **revelation, but is separately preserved.**

But revelation is not confined to the [illegible] stories in their history and [illegible] Quran, [illegible] Revelation may also be [illegible] directing attention to the [illegible] already been revealed. [illegible] appreciation [illegible] has or will [illegible] been put into effect over a particular [illegible]

[illegible] revealed guidance cannot be permitted to become [illegible]

[illegible] revelation may be an individual experience illuminating the enjoyment of direct communion with God. In such cases it is confined mostly to those [illegible] visions, though verbal revelation is not entirely [illegible]. Revelation fulfils diverse needs and purposes.

[illegible] its main purpose, mankind must repair to the revelation that already exists or that may be [illegible] from time to time in further exposition of it. The [illegible] necessary between revelation and man's response [illegible] may be able to see, it is necessary that the eye [illegible] by light. A blind man or a man whose eyes are [illegible] unable to see or to see clearly. Equally, a man with [illegible] unable to see or to see clearly in the dark. [illegible] intellect what light is to the eye. If [illegible] there is shut out, no vision is possible.

[illegible] is a continuous experience, and must remain [illegible] are eternal. God has through the ages [illegible] Himself in partial ways to His servants [illegible] ever continue to do so. This attitude of [illegible] attitude, will never fall into disuse. If the [illegible] between man and his Maker were [illegible] life would wither. Spiritual life is [illegible] and invigorated through the experience of [illegible] in various forms. If this vitalizing [illegible] were to cease, mankind would be left with[illegible] experience, and faith would be reduced to a [illegible] reasoning. Reason by itself may [illegible] affirm that there must be God; it [illegible] enables man to proclaim with complete [illegible] that God [illegible].

[illegible] experience is both a need [illegible] life. Only experience of direct com[illegible] enables man's mind [illegible] the creative power of the Scriptures and [illegible] spiritual values. It is [illegible] sincerely [illegible] it does not [illegible] it fails to serve the ultimate [illegible] religion. Concerning such a religion it

must be concluded that it is no longer adequate to [illegible] needs of mankind. Islam claims to fulfil these needs [illegible]

That reason by itself could have led to the discovery [illegible] faith in, the existence of God is a complete reversal. [illegible] God is the Creator of the universe and by virtue of His attributes of Providence has throughout made provision for man's spiritual as well as for his material needs.

Up to a certain stage in the course of creation, that is, before man's capacities had been perfected to a degree which [illegible] him conscious of the need of communion with God [illegible] him to experience it, he needed only a general [illegible] and evil, right and wrong, that which was beneficent and that which was harmful. The Quran says that it is of the essence of man's nature with which God has endowed him that it prompts him toward good, and seeks to restrain him from evil [illegible] 91:8–11). The Prophet has said that every child is born with this nature. Outside influences tend to contain him or [illegible] him from it. Before man's capacities were perfected, the promptings of his inherent nature, if attended to and not interfered with by external influences, were sufficient to furnish him with simple guidance he needed.

Man's insistent spiritual need is a living faith in, and realization of God's existence. God has made provision for the fulfilment of that need through revelation. The Quran says [illegible] for God to provide guidance (92:13). As soon as the human [illegible] became capable of perceiving the need of, and experiencing communion with, God, in due rewards, as soon as man's capacities were perfected and he began to deserve the name of [illegible] guidance began to be vouchsafed to him through revelation. [illegible] the angels were commanded to aid and strengthen him [illegible] toward of his good and righteous purposes and desires [illegible] 40:73).

God proclaimed for all time that guidance would be provided for mankind at each stage, and that whoever shall follow God's guidance "on them shall come no fear, nor shall they grieve" (2:38).

The advent of messengers and prophets from among men was announced. They would be the leaders of Divine guidance and would seek to establish and strengthen faith in God through rehearsal of His Signs. These Signs should be preserved and protected ever. They are the means of sustaining and [illegible]

spiritual life, which ultimately expresses itself and finds fulfillment in communion with God (7:36).

There has been a whole succession of prophets and messengers who have been sent at various times among different peoples so that no section of mankind has been left unprovided with Divine guidance corresponding to its needs. The Quran is explicit that every people has had its messenger, guide, or warner (10:48); [illegible]. God's Providence in the spiritual sphere is as comprehensive as it is in the material one.

Through the messengers and prophets, God has revealed His guidance for the benefit of the people. This guidance is often referred to as the Quran as "the Book," and to emphasize that the guidance was in each case adequate for, and appropriate to, the needs of the people, it is stated that it was sent down "in accordance with the requirements of truth and wisdom" (17:105). Attention is also drawn to a particular aspect of Divine guidance which ought to be overlooked: that it provides a balance, or a standard of values, which should enable people to make benevolent adjustments in their lives and to determine the fact and measure of progress in all spheres (42:18). The rule of conduct should be based on justice and neither to transgress [illegible] the Divine measure (55:8-10). Thus would likely be human relations on a basis of justice and benevolent lines (57:26).

Indeed, however, revelation is not confined to its main purpose of revealing or interpreting Divine law and guidance to mankind. Through acceptance of the law and the guidance, i.e., faith and conformity thereto, i.e., righteous action, a person may have experience of individual revelation; or, in other words, he begins to enjoy direct communion with God. This [illegible] becomes the means of fulfillment of the highest spiritual [illegible] of man. In default of direct communion with God through different forms of revelation—visual dreams of a [illegible], or visions, verbal communications—there could be no certainty for man that he was progressing along the path [illegible] to God. There is little comfort in the assurance that if we regulate our lives in accordance with the dictates and [illegible] by our respective faiths we would witness and [illegible] the beneficent consequences thereof in the Hereafter. In the Hereafter, once we reach it, there is no question of proof. Death is a fact of tremendous significance and consequence. If in

the Hereafter it is realized that our assumption with regard to our ultimate goal and the means of arriving at it, on the basis of which we had ordered our life on earth, was not in fact well-founded; there would then be no margin left for voluntary correction of our error. Surely there must be some means of making sure we go along that we are on the right path and that we are making progress along it. This assurance, this certainty, could only be achieved through revelation.

We are assured that if we make God our shield in every respect and act in conformity with the guidance vouchsafed to us, we shall realize in this life the fruits thereof in the shape of progressive elimination of our faults and shortcomings, and in the next, enjoyment and experience of God's beneficence [illegible]. Light will be provided wherein we may walk [57:28].

There is the promise that those who have firm faith and put their full trust in God, realizing that He alone is the true source of all beneficence and that everything else is only a means of approach to Him and is under His power and control, and who remain steadfast and act rightly, will in this very life experience God's assurance and comfort that they are under His protection both in this life and in the Hereafter [illegible].

The certainty of being on the right path, which alone can enable a person to devote all his faculties and capacities at the time to winning the pleasure of God through service to his fellow-beings, in the face of every kind of opposition and perversity, can be achieved only through such an assurance.

In today's circumstances, experience of that kind is even more necessary than it has been in the past, in face of the temptation to treat everything as resulting solely from man's own efforts and knowledge. Man's contributions are indeed considerable in progress and achievement, but they are only part of the process and not the source of the beneficence which alone makes human effort worthwhile and human life a gift from God.

8

The Quran

THE QURAN, AS ALREADY STATED, IS THE RECORD [illegible] revelation vouchsafed by God to Muhammad, the P[illegible] over a period of approximately twenty-two [illegible] It is the very words that God put in the mouth [illegible] Deut. 18:18). It contains all truth. [illegible] [illegible] Its message is universal. It affirms [illegible] previous revelations and the righteousness of all [illegible] 17:9).

[illegible] verses in the Quran does not follow the [illegible] Wherever a verse or group of verses was re-[illegible] indicated its place in the order and sequence [illegible] Obviously, the compilation of the whole in the [illegible] could not be undertaken so long as the revelation [illegible] continued; but it is a mistake to suppose that the [illegible] was determined by the second or third [illegible] after the death of the Prophet. That is not so. [illegible] instituted and authorized this arrangement. [illegible] the Prophet's lifetime the Quran was committed [illegible] recited in the order in which we find it. Each [illegible] fixed its place in that order as indicated by the [illegible] sometimes made objection to the manner [illegible] the Quran was being revealed, that is to say, in portions [illegible] period, and they asked: "Why is it not revealed [illegible] The revelation itself pointed out the reason and the [illegible] arrangement (25:32; 17:106). [illegible] the present arrangement does not adhere to [illegible] order is that the revelation came as it was [illegible] many times stated, the people to whom it was [illegible] revealed—the purpose being, first, to create faith [illegible] and Unity of God; then, to lay the foundations

of a beneficent society in accordance with the principles [illegible] then, to reconstruct society on those principles and [illegible] their exercise so that the people could become the [illegible] Divine message and illustrate it in practice in daily life. [illegible] necessitated that revelation be vouchsafed stage by stage [illegible] period of years, reinforcing the cardinal, central [illegible] Existence and Unity of God throughout but [illegible] pattern of a beneficent society gradually, adding [illegible] after those revealed earlier had been firmly grasped and put [illegible] practice. Once this purpose was achieved, it was [illegible] sary to have the revelation arranged in that order. [illegible] serve the need of an established, though [illegible] community. The order to be followed henceforth was [illegible] was appropriate to those conditions.

In view of the lack of the mass-printing facilities to [illegible] kind has since become accustomed, the method adopted [illegible] guarding the revelation was to commit it to memory [illegible] to preserve it in the form of a book, though the text [illegible] tion, comprising one or more verses, was also written [illegible] was received. The Prophet himself was not literate, but [illegible] who were competent in that respect were employed [illegible] pose (29:49).

Guidance having been furnished to mankind [illegible] of revelations vouchsafed to the various Prophets, what [illegible] position of the Quran with respect to these revelations [illegible] truth it affirms? Previous revelations were addressed [illegible] Each was designed to meet the needs of the people to [illegible] sent during the stage of development upon which that [illegible] about to enter. Each contained fundamental truths, valid [illegible] the ages in respect of the whole of mankind, but [illegible] guidance, directions, commandments, and [illegible] were of a local or temporary character. Moreover, in [illegible] time, portions of those revelations were lost or forgotten [illegible] which was of universal and permanent application [illegible] revelations, in other Scriptures, has been reaffirmed [illegible] Such portions as had been lost or were overlooked [illegible] but were still needed, have been revived. That which [illegible] purely local or temporary application and was no longer [illegible] has been omitted. That which was not contained in [illegible] revelations, the need for it not yet having arisen, but which [illegible] henceforth be needed by mankind, was added [illegible]

It does not mean that the Quran makes obligatory upon the Muslims all the commandments and ordinances contained in the previous revelations and Scriptures. Indeed, it clearly and repeatedly states that these versions have suffered grievously at the hands of some of those who profess to be their supporters and followers. What the Quran affirms is the actual revelation vouchsafed to the previous Prophets. Thus: "Surely, We sent down the Torah wherein is guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law" (5:44). And again: "And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before that in the Torah as an admonition to the God-fearing" (5:46). The Gospel here means the revelation vouchsafed to Jesus, and not the books which are today commonly so described.

Not only are today's versions of previous revelations open to serious questions as to the score of authenticity of the text and accuracy of translation and interpretation, many of the details concerning commandments and ordinances and even doctrine which were of a temporary or local character are now out of date or inapplicable. Today's doctrine is also in many cases based on subsequent interpretations and formulation which appear to have little connection with what was contained in the revelation and even contradict it. Attention is drawn to all this in the Quran, and the Quran emphasizes the unity of the fundamental teachings contained in all previous Scriptures and insisted upon by the Prophets, namely belief in the Existence and Unity of God and in the Hereafter, and conformity to God's will that underlies action.

As already stated, the Quran reaffirms all that was fundamental in previous revelations and which is still needed by mankind. That is part of the guidance which the Prophet, and through him the Muslims and, indeed, all mankind are exhorted to follow—the guidance revealed by God through the prophets of old.

The Quran, while affirming the truth of all previous revelations, at most improves all truth for the whole of mankind for all time. It has been described as "pure Scriptures, containing lasting commandments" (98:3–4).

The Quran is thus a universal possession and inheritance; its

message is directed to the whole [illegible] humanity. It [illegible] down as a guidance for mankind with clear proofs for [illegible] and with discrimination between truth and falsehood [illegible]

It expounds and explains all that ever may be needed by [illegible] kind for the complete fulfilment of their destiny. It seeks [illegible] faith in God through a recital of God's Signs, it makes [illegible] for mankind's welfare, material, moral, and spiritual; it [illegible] all that is needed for the betterment regarding [illegible] and expounds the principles underlying it, so that [illegible] satisfied, whether their concern may be with what is tangible [illegible] assured [illegible]. It expounds the significance of [illegible] maintaining communion with God. It draws attention to [illegible] Divine attributes, their operation and the manner in which [illegible] kind may derive benefit from the knowledge thereof. In short, all that is basic to the promotion of human welfare and [illegible] whether pertaining to principles or conduct, is set forth and expounded in it.

It is this comprehensiveness of the Quran, the need it [illegible] provide a guidance in every respect for all peoples and [illegible] that made it necessary that the guidance should be conveyed [illegible] verbal revelation. The Quran is literally the Word of God [illegible] possesses the qualities of a living entity, as the universe is alive. It is not possible to set forth at any time the whole meaning and [illegible] interpretation of the Quran, or indeed, [illegible] readers. It yields new truths and [illegible] at every level. It is a standing and perpetual miracle [illegible]

The world is dynamic and so is the Quran. Indeed, [illegible] in the Quran that it has always been intended to keep abreast of the world and never to lag behind it. However fast the pace of [illegible] the pattern of human life may change and progress, the Quran always yields, and will go on yielding, the needed guidance to advance. This has now been demonstrated through more than thirteen centuries, and that is a guarantee that it will continue to be demonstrated through the ages.

The Quran has proclaimed that falsehood will never overtake it. All research into the past and every discovery and invention in the future will affirm its truth [illegible]. The Quran speaks at every level, it seeks to reach every type of understanding, through parables, similitudes, arguments, reasoning, the observation and study of the phenomena of nature, and the natural, moral and spiritual laws [illegible].

It moves from the physical and tangible to the spiritual and [illegible]. For instance: "Among His Signs is this; that thou sees[illegible] the earth lying withered, but when We send down water on it, it stirs and swells with verdure. Surely He Who quickens the earth can quicken the dead. Verily, He has power over all things" [illegible]. Here, by quickening of the dead is meant the revival and rebirth of a people. As the dead earth is quickened by life-giving rain from heaven, a people that appears to be dead in all respects is revived and regenerated through spiritual water from the heavens, that is to say, through Divine revelation. This idea is expressed in the Quran in several places. Both resurrection and rebirth are explained with reference to the phenomenon of the dead earth being revived through life-giving rain [illegible].

The Quran repeatedly urges observation and reflection, the exercise of reason, and understanding [illegible]. For instance: "Lo! in the creation of the heavens and the earth and in the alternation of night and the day there are indeed Signs for men of understanding, who remember Allah while standing, sitting, and lying down, and ponder the creation of the heavens and the earth. [illegible] leads them to exclaim: 'Our Lord, Thou hast not created all this without a purpose! Holy art Thou!'" [illegible].

When attention is drawn in the Quran to God's Signs, the [illegible] reflection upon the event or phenomenon cited, [illegible] to draw lessons therefrom which would help [illegible] the Truth; to understand the operation of Divine attributes and of Divine laws; to appreciate spiritual values and to [illegible] that all concentrations in [illegible] the whole Creation. It is in this sense that the Quran contained in the Quran is described as "a [illegible] to those who put their faith in it" [illegible]. We are told: "O mankind! there has indeed come to you an admonition from your Lord and a healing for whatever ills there are in the hearts, and a guidance and a mercy for those who believe" [illegible].

Thus, in this, man is left to his own free choice and acceptance [illegible] Truth is not commanded on the basis of authority, but [illegible] on the basis of understanding [illegible]. "This [illegible] Book that We have revealed to thee, full of blessings, that [illegible] may ponder over its verses, and that those gifted with [illegible] may take heed" [illegible]. There is complete freedom [illegible] to deny. "Say: 'It is the Truth from your Lord;

wherefore let him who will, believe, and let him who will, disbelieve" (18:29). But of course, though the choice is free, the consequences of the choice follow in accordance with Divine law. No one is forced. Everyone must choose and seek the purpose of his life on the basis of faith or turn his back upon the Truth and destroy his soul, according to his choice.

It has sometimes been suggested that belief in Divine revelation and acceptance of revealed truth tend toward intellectual laziness and narrowness. The exact reverse is the truth. Revelation stimulates the intellect and opens all manner of avenues for research and expansion of knowledge. The constant and repeated exhortation to reflect upon and ponder every type of natural phenomenon with which the Quran abounds is an express urge in that direction. History furnishes incontrovertible proof of this. Within an astonishingly brief period following the revelation of the Quran darkness and confusion were dispelled over vast areas of the earth, order was established, all manner of beneficent institutions sprang into life, a high moral order was set up, and the pursuit of knowledge, learning, and science began to be widely diffused. Human intellect, which for some centuries had been almost frozen into inactivity, experienced a sudden release and upsurge, and the world became witness to an astounding revival. It was no freak occurrence, no sudden flare-up followed by an even more sudden collapse. This was a phenomenon characterized by strength, beneficence, and endurance. It fulfilled to a pre-eminent degree the needs and yearnings of the human body, mind, and soul. It changed the course of human history. It flung wide open the gates of knowledge and progress in all directions. Its impact continues to be felt today through many and diverse channels.

The Quran has been described as a Light and as a clear Book, whereby "does Allah guide those who seek His pleasure along the paths of peace, and leads them out of every kind of darkness into the light by His will, and guides them along the straight path" (5:16-17).

On the other hand, the Quran itself discourages the tendency to seek regulation of everything by Divine commands, pointing out that such regulation would become restrictive and burdensome (5:102).

One of many characteristics of the Quran which mark it as the Word of God is that to arrive at the comprehension of its deeper meaning and significance the seeker must, in addition to a certain

[illegible] the language and the principles of interpretation [illegible] purity of thought and action. The greater the purity of a person's life the deeper and wider will be his comprehension of the meaning of the Quran [illegible]. This has always been strikingly demonstrated.

The Quran contains Divine assurance that the guidance embodied therein will be guarded under Divine protection [illegible]. This comprehends several aspects:

First, the text of the revelation should be preserved in its purity and entirety for all time. Considering that the revelation contained in the Quran was vouchsafed to the Prophet over a period of twenty-two years, first in Mecca and then in Medina, that this period was marked by persecution, disturbance, and fighting, that the Prophet himself was not literate, and that there was no sure method for preserving a record of the revelation except through human memory, it is a truly miraculous fact that the text of the Quran has been preserved absolutely pure and entire, down to the last vowel point. Even non-Muslim scholars, who do not accept the Quran as Divine revelation, affirm that the Quran is word for word that which Muhammad gave out to the world as Divine revelation.

Second, the language in which the revelation was sent should continue to be a living language. Classical Arabic is today understood and used as a means of communication over much vaster areas of the earth and by many hundred times more people than it was in the time of the Prophet.

These factors, so essential for the safeguarding of the guidance contained in the revelation, could not have been assured by the Prophet in advance. Yet they are not enough. For life is dynamic, and the pattern of human life is subject to constant change. The [illegible] revelation is at work all the time. Besides, history testifies that the passage of time brings about a decline in spiritual and moral values in a civilization. It is inevitable, therefore, that over the centuries there should be a falling-off in the true appreciation of Divine guidance set forth in the Divine revelation as applicable to changed conditions and situations. The complete safeguarding of the Divine revelation necessitates a constant process of spiritual renewal and revival. In the nature of things this must also come through the revelation. It was announced by the Prophet that at intervals God would continue to raise from among the Muslims at the beginning of each century, someone who would

he inspired to revive the faith by drawing attention to the guidance contained in the Quran appropriate to existing conditions. History has confirmed the truth of this assurance given by the Prophet.

The last half-century has, however, witnessed the most tremendous revolution in human values in all spheres. The Standards that had been accepted and adhered to for centuries are undergoing rapid revision and modification. In every dimension of human life are being reshaped, so that scholars and thinkers are beginning to stress the need for a new revelation. Yet the Quran is quite clear that the guidance contained therein will be found adequate during all stages at all times.

What, then, it may be asked, is there in the Quran to meet the challenges with which mankind is faced today, and which is likely to increase even more in intensity during all the centuries to come ahead? To meet these challenges the Quran and the Prophet not only had been raised in the generations among whom he lived, but would also be raised during generations yet not yet [illegible]. This means a spiritual revival of the Prophet's teachings, the purposes and intent of the Quran, which have the power to be revived in the New Age, and to the values contained in the existing world which, [illegible] to be revived. This point has been highlighted in the work of Ahmad. The Quran is the book, which warned that mankind would at the threshold of an era which would bear the seeds of its own destruction, that is the [illegible] of the [illegible] of the [illegible] to the days of Adam, and [illegible] proceeded to set forth, from the Quran, the laws of revelation which would be [illegible] the conditions that prevailed in [illegible] periods.

9
Concept of God

THE CENTRAL PIVOT AROUND WHICH THE WHOLE doctrine and teaching of Islam revolves is the Unity of the Godhead. From this concept proceeds the fundamental unity of the universe, of man, and of life. The object of Islam is to establish a balance and to bring about accord in the relationship of man to God and to the universe through benevolent adjustment.

The Quran is insistent upon the Unity of God and emphatically condemns any doctrine, idea, or concept which tends directly or indirectly to associate any other thing or being with God as a partner or equal. "Say: He is Allah, the One; Allah, the Independent, and Besought of all. He begets not nor is He begotten; and there is none like unto Him" (112:1-4). It needs to be observed that the word "Allah" is the proper name of God and is derived from "ilah" meaning "god." Otherwise, Allah and the word does not signify merely that Allah is God to the exclusion of all other gods. Western scholars have often failed to keep this distinction in mind and have erroneously assumed that Allah merely signifies God rather than a god. In fact there is no grammatical relationship between "ilah" or deity and Allah which is the substantive for God. To appreciate the emphasis employed by the Quran in this respect, it is necessary to keep the distinction in mind. God is "ilah" and there is no "ilah" besides Him and His name is Allah, as it is revealed: "Verily, Allah is the only One God" (4:172). The Quran, therefore, teaches "your God is One God" (16:22), and refers to Allah as His substantive name.

It is necessary to emphasize the Unity of God because many Hindus, and to explain and illustrate their operation.

It is necessary to know that all revelation is in every sense the concept of God's Unity, that He is One, has no equal or partner,

and that all adoration, glorification, worship, and [illegible] due to Him alone. He is the object of the hearts' [illegible] devotion. To seek nearness to Him [illegible] won His pleasure, to become the [illegible] that is to say, His image [illegible] is the purpose of man's creation [illegible] He is the Source of all life, the one, eternal [illegible] and is dependent upon Him. His Independence [illegible] need of help or assistance from any other source. [illegible] sources and means proceed from Him, and [illegible] outside Him or outside His control and authority.

"He sends down the angels with revelation by His [illegible] and on whomsoever of His servants He pleases, saying: 'Warn that there is no god but I, so take Me as your [illegible]' (16:3).

His concept is reinforced by various arguments. [illegible] "Allah has not taken unto Himself any son, nor is there any [illegible] god along with Him; in that case, each god would have [illegible] away what he had created, and some of them would [illegible] dominated over others. Glorify, then, Allah above all that they attribute to Him, Knower of the unseen and the seen, exalted is He, therefore, above all that whom they associate with Him" (23:91). Mythology furnishes ample illustration of the confusion and chaos that would prevail if there were a plurality of gods. There would be an end to all [illegible] order and [illegible] to all [illegible]. Man and [illegible] instead of being manifestations of Divine [illegible] would represent a spectacle of [illegible] and cruel sport, and [illegible] progress would constantly toward perfection would be [illegible] reversed. "If there had been in the heavens and the earth [illegible] gods besides Allah, then surely the twain would have [illegible] ruin. Glorified then be Allah, the Lord of Power, above what they attribute" (21:22).

God has throughout affirmed and bore witness to His Existence, His Unity, His various attributes, and revealed these [illegible] manifested at each stage to the degree to which their [illegible] was needed by mankind for the complete fulfilment of man in all its dimensions. The discovery of all this was not [illegible] that had been so, countless generations would have passed before a concept of God, even remotely approaching the reality, could have been evolved. "Allah bears witness that there is no god but He—and so do the angels and those possessed of knowl-

[illegible]—Maintainer of Justice; there is no god but He, the Mighty, the Wise" (3:19).

The Quran not only excludes all idea of any equal or partner with Allah, it specifically excludes all idea of His having a son except in the purely metaphorical sense in which all mankind are His children, and in which the peacemakers are spoken of in the Bible as "the children of God" (Matt. 5:9). God is Ever-Living, All-Knowing, All-Hearing, the Creator of all, whose authority extends over everything. To attribute a son, in any but the purely metaphorical sense, to God, would amount to a denial of His Unity and in effect to a denial of His Godhead. "Verily, Allah is the only One God. Far is it from His attributes of Holiness and Perfection that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. Sufficient is Allah as a Creator" (4:172).

God is truly the First Cause. He is the Creator, the Maker, the Fashioner, and He exercises control over the universe at all times. "Allah is the Creator of all things, and He is the Guardian over all things. To Him belong the keys of the heavens and the earth" (39:62–63). All His attributes are eternal. None of them ever lapses into disuse. His attribute of Creation is equally in operation all the time. "Allah originates Creation; then He repeats it; then to Him shall you be brought back" (30:12). "To Him belongs whatever is in the heavens and the earth. All are obedient to Him. He it is Who originates the Creation, then repeats it, for it is easier for Him. His is the most exalted state in the heavens and the earth. He is the Mighty, the Wise" (30:27–28).

He creates and perfects; He decrees and guides (87:2–3). He has bestowed upon everything its appropriate form, which enables each thing to perform its function properly, and has then given it guidance to its proper function (20:51). He bestows life and He causes death (53:45) and to Him shall all things ultimately return (53:43).

To Allah belongs the kingdom of the heavens and the earth, and He has mastery over everything (3:189). Having created the universe and all that is in it, He did not sit back and, as it were, abdicate His control over it. Nothing can continue in existence except with His constant support. "In His hand is the control of all things, and He grants protection to everything, but against Him there is no protection" (23:88).

Nature and all its phenomena, life and all its exigencies,

including its termination here below, have all been created by God's wisdom, obey His laws, and are under His control [illegible] 36, 38–41, 67:2–5).

God regulates all and clearly explains His Signs that [illegible] have firm belief in communion with Him and in their accountability to Him (1:3–4).

The various attributes of God have been set out in the Qur'an in different contexts. He forgives faults and shortcomings. He [illegible] repentance, He judges and imposes penalties. He is the Lord of Beauty. Toward Him is the final return (3:4).

His principal attributes, to which all other Divine attributes are related, are mentioned at the very outset in the opening chapter of the Qur'an. He is the Creator and Sustainer of all the worlds and leads them stage by stage toward perfection. He is the Gracious One Who has made provision for the fulfillment of the purpose of the creation of man and of the universe. He is the Merciful One, Who causes benefits to result from His gracious action. He is the Master of the Day of Judgment (1:2–4).

The distinction between *Ar-Rahman* the Gracious One and *Ar-Rahim* the Merciful One is that the former connotes that aspect of God's Grace which precedes, and is independent of, human action, while the latter connotes the Divine Grace or Mercy that follows human endeavor and results from human action. In other words, the operation of the former is independent of human action and the operation of the latter is consequent upon human action.

It is also to be observed that these attributes describe God as Master of the Day of Judgment, and not merely as Judge. It is true that the operation of all Divine attributes [illegible] the operation of other attributes such as [illegible] Mercy [illegible], Angry [illegible]. It is a [illegible] operation [illegible] justice [illegible] requirement [illegible] is [illegible] that it restricts [illegible] mercy [illegible] to the action of a quality that deserves [illegible] Justice demands that all should be treated [illegible] in accordance with their actions, good or bad. It is [illegible] to the default [illegible] that a person [illegible] merit [illegible] deserved or has earned. It is [illegible]

[illegible] is not inconsistent with justice, nor is the multi-[illegible] revealed in conflict with its spirit. God's Mercy and His [illegible] and Bounty are without limit. Indeed, God does not [illegible] even defaulters of offense; many He overlooks and forgives [illegible]. His Law is that He chastises where chastise-[illegible] be fitting retribution, but that His Mercy encompasses [illegible].

[illegible] Divine attributes is a very extensive one and the Qur'an [illegible] with a wealth of variety and detail. Indeed, each [illegible] form the subject of a whole treatise. As [illegible] the manner in which the Qur'an approaches and [illegible] aspects of Divine attributes, it may perhaps suffice to [illegible] with the following:

> [illegible] God but He, the Ever-Living, the Self-Sub-[illegible] Neither slumber nor sleep overtakes Him. To Him belongs [illegible] is in the heavens and what is on [illegible] Who is he that will intercede with Him except by His [illegible] He knows what is before them and what will come [illegible] of His knowledge except what He wills. His Throne [illegible] the heavens and the earth, and He feels no fatigue in [illegible] them. He is the High, the Great.
>
> [illegible] of the heavens and the earth. Surely in the [illegible] there are signs for those who reflect. [illegible] Allah, glorified be He! He is the Unique, the Dominant. [illegible] Allah, to Him belongs what is in the heavens and what is on the earth. [illegible] Allah knows what you do.
>
> He [illegible] Allah, there is no god but He, the Knower of the [illegible] the Merciful.
>
> He [illegible] Allah, there is no god but He, the Sovereign, the Holy, [illegible] the Peace, the Guardian of Faith, the Dominant, the Powerful, the Compeller, the Majestic. Glorified be Allah above what they associate with Him.
>
> He [illegible] the Creator, the Maker, the Fashioner. His are the [illegible] Allah, glorifies Him what is in the heavens and the earth. [illegible] the Mighty, the Wise.
>
> [illegible] Him belong the most beautiful names. Whatever [illegible] in the heavens and the earth glorifies Him. He is the Mighty, the Wise.

10

Man and the Universe

THE UNIVERSE WAS CREATED; IT DID NOT JUST happen. So much is the attribute of Creation regarded [illegible] constant of the Godhead that the Creator has become the a[illegible] for God.

Not only did the universe not just happen of itself, but it was created with a purpose. It is inconsistent with the Godhead that He should bring into being anything merely by way of some pastime. "We created not the heaven and the earth and that which is between the two in play. If We had wished to find a pastime We would surely have found it in what is with Us, if at all We were to do such a thing" (21:17-18). Indeed, to imagine that God does anything without purpose, in effect amounts to a denial of God (38:26). All God's attributes operate in accordance with the requirements of wisdom (71:14). The creation of the heavens and the earth has also been in accordance with the requirements of wisdom (15:86; 39:6; 46:4).

The whole of God's creation is in harmony. There is no disorder, or incongruity. Everything is adjusted and [illegible] so as completely to fulfil the purpose for which it was created (67:2-5). Such disorder or maladjustment as may be observed results from misuse or contravention of the laws governing the universe.

The purpose of the creation of the universe is to aid man in achieving the object for which he has been created. This is part of the measure of God's unlimited bounty to man. The laws governing the universe constantly work out under Divine direction the consequences, beneficent or otherwise, of man's actions (14:8; 16:15; 23:71; 45:13; 71:[illegible]).

The creation of man has passed through many stages (71:[illegible]

[illegible] Organisms, having originated from water and clay, man because he was created from the sperm, was endowed with sense and understanding, and began to be guided through revelation [illegible] 25:54; 15:33:12).

The Quran stresses the unity of mankind, emphasizing that we have been created of one kind (4:1; 16:72).

Like the universe, man has not been created without purpose and left to pass his life aimlessly (75:37). His life has a purpose and he is responsible and accountable in respect of it. In the parlance of the Quran, the principle of accountability is expressed in terms of man having to be "brought back" to God [illegible]. The purpose of man's creation is that he should receive the impress of God's attributes and should become a manifestation of them within the limits of his capacities. In other words, he should become God's image (2:157). The Prophet has explained this by saying: "Equip yourselves with the attributes of God."

To aid man in the achievement of this purpose, he has been endowed with appropriate faculties and capacities. He has been created "in the best of moulds" (95:4).

In man's inherent capacities, which are best suited to the achievement of the purpose of his life, God has [illegible] the universe is governed by laws; the operation of these laws has been placed at the benevolent service of man. These laws are [illegible], and through their knowledge man can [illegible] mastery over the forces of nature and [illegible] greater benefit from them.

The Quran describes man as God's "vicegerent upon earth." [illegible] that man has been created by stages and that he is guided through revelation which is [illegible]. He is informed that the universe was created for his benefit and consumed [illegible] for his benefit. Somewhat [illegible] were commanded to prostrate themselves before Adam (2:34; 7:11).

[illegible] We have shown them the signs in the universe and within themselves, until it becomes clear to them that this is the truth. Is it not enough that your Lord is witness to all things? [illegible] In the same way as Noah to a people who had [illegible]

Again:

Allah is He Who created the heavens and the earth, and [illegible] water to come down from the clouds and brought [illegible] fruit for your sustenance; and He has subjected to you [illegible] that they may sail through the sea by His command, and [illegible] to has He subjected to you. He has also subjected to you [illegible] and the moon, both pursuing their courses constantly. He has subjected to you the night as well as the day. He gave you [illegible] wanted of Him. If you try to count the favors of Allah, you will not be able to number them. Verily, man is apt to [illegible] the bounties of God (14:33-35).

God's favor in bestowing upon man all that was needed for the fulfilment of the purpose of life and in subjecting to him the whole of the universe and all its phenomena is repeatedly stressed, and man is exhorted to reflect upon and to draw lessons from all these phenomena.

He is Who sends down water for you from the clouds; from it you have your drink; and there grows by it vegetation with which you pasture your beasts.

Therewith He also grows for you corn, and the olive and the date palm, and the grape, and all kinds of fruit. Surely in this [illegible] Sign for a people who reflect.

He has constrained into service for you the night and the day, the sun and the moon; and the stars too have been constrained in your service by His command. Surely, in that are Signs for a people who make use of their reason.

He has constrained into service the things He has created for you in the earth, of diverse hues. Surely, in that is a Sign for a people who take heed.

He is Who has subjected to you the sea, that you may take from it fresh fish to eat, and that you may take from it ornaments to wear. And you see the ships ploughing it, that you may journey therein, and that you may seek of His bounty, and that you may be grateful (16:11-14).

As already stated, reference to God's Signs emphasizes the need for study and research so that the proper use of each thing may be discovered by acquiring knowledge of its properties and the laws governing them.

These gifts and bounties are for the benefit of mankind as a whole, that is to say, of the whole of mankind without discrimination. They are not intended for, or confined to, any particular sect.

Considerations of space forbid even a brief reference to the multitude of directions in which man is capable of expanding his faculties of everything that God has provided in the universe for his benefit. The assurance that the whole universe is subjected to man's service and the certainty that everything in it is governed by laws, the knowledge of which can be progressively acquired by man, thus wide open to man all avenues through which he is not only encouraged, but is repeatedly urged and invited to explore increasingly. The only limitation is imposed by the laws of God's laws: that so long as man continues to make legitimate use of God's bounties, God will continue to multiply them unto man without limit, but, on the other hand, if he misuses or abuses them, he will be called to account in respect of them, and these very bounties may become the instruments of his ruin and destruction (14:8).

Throughout the ages, God has always provided guidance through revelation, so that mankind may be enabled to regulate their lives henceforth in all spheres.

Man, equipped with his own inherent faculties and capacities appropriate to and adequate for the purpose of achieving his destiny in life; with Divine guidance available at all stages, adequate to his needs; and with the whole of the universe subjected to his service, man has the whole Divine heritage been placed in the most favorable position for the complete fulfilment of his destiny and the achievement of his goal and purpose. It is a glorious prospect.

A great question may be raised with regard to the nature of man's progress toward the Divine Goal, and the Divine Will for his development: the dangers and necessities he encounters through his own weaknesses and imperfections, and the obstacles he meets in his path, are considered in connection therewith. In this book, this and all other questions are discussed in relation to man.

11
Prayer

PRAYER AND THE REMEMBRANCE OF GOD, THAT IS, contemplation of His attributes, are the principal means of establishing communion with God. In its highest expression, prayer itself constitutes an experience of communion with the Divine. The Islamic concept of prayer is a direct petition to God, without the supplement before the Divine Majesty. There is no room for, nor does Islam tolerate the notion of, any intermediary between God and man. It is true that Prayer in congregation is led by one of the congregation, but the leader, called the Imam, does not in any sense act as an intermediary.

The reaching out of the soul toward its Creator, particularly when it is in travail and seeks to pour forth its anguish to the Almighty, Who possesses the knowledge and the power to succor, to bestow solace and comfort, to grant relief from and uplift from its lowly estate—is a natural urge that will not be denied. That urge is in itself an affirmation and proof of both the existence of God and of the need and possibility of establishing communion with Him. "Who hears the prayer of the anguished person when he calls upon Him, and relieves his distress? . . . Is there any god besides Allah? Little is it that you reflect" (27:62).

That sincere prayer is heard and answered is proclaimed in exclusive all questions and all doubt of the Existence of God. The Qur'an is explicit on the subject of the acceptance of prayer, putting it as simply as: "Your Lord says, 'Pray unto Me. I will answer your prayer'" (40:60). Indeed, prayer and the answer to prayer constitute the one means of attesting to and reaffirming the Existence of God and the possibility of establishing communion with Him. "When My servants ask thee concerning Me, say that I am near; that I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and have

and believe in Me, that they may be rightly guided" (2:187).

We should, however, remember that God is Master; we are His creatures and servants. He gives us the assurance that prayer is a means of approach to Him and that He answers prayer. This does not mean that the relationship of Master and servant is in any way affected through our prayers being answered. He is still the Master. He is also All-Knowing and All-Aware. No sincere prayer is in vain; though we, with our limited knowledge and our restricted vision, can never be certain what may be to our benefit and what may in the end do us harm. At times the literal acceptance of prayer may even not be the manifestation of God's Mercy and Grace, but the reverse. But all sincere prayer brings us nearer to God, which is the ultimate object, and there is no reason why the answer may not, in God's Wisdom and Mercy, be manifested as we, in our haste and ignorance or in the stress of grief or emotion, may desire.

God alone is worthy that prayer be addressed to Him. There is no other being beside God to whom prayer may be addressed or who can answer prayer. Indeed, that is the principal reason for the rejection of all claims to divinity, complete or partial, that may be advanced on behalf of any other being. "Unto Him is the true prayer. Those on whom they call beside Him answer them not at all, except as he is answered who stretches forth his two hands toward water that it may reach his mouth, but it reaches it not. The Prayer of those who do not believe is but a thing gone astray" (13:15).

Islam thus offers the acceptance of prayer as a decisive proof of Divine power. Prayer may be addressed only to God, Who alone has power to answer. All others are powerless to answer. "Surely, those whom you call on beside Allah are no more than servants like yourselves. Then call on them and let them answer you, if you are truthful in your claim" (7:195).

Who could be more astray than those who, instead of praying to God, the All-Knowing, the All-Hearing, the All-Aware, the Almighty, pray unto such as cannot answer them till the Day of Judgment. Indeed, they are not even conscious that any prayers are being addressed to them (46:6).

God accepts prayer as a manifestation of His Existence and His attributes. He has an individual relationship with each of His servants, and the acceptance of prayer is largely affected by the degree and the quality of each person's relationship to God,

which means the degree to which the [illegible] guidance provided by God [illegible].

The concept of prayer in Islam has [illegible]. The most important is the one known as [illegible], sometimes described as one of the pillars of the faith, which is [illegible]. It comprises five daily services, which consist of [illegible] Prayer, all of them except one being prescribed [illegible] individual worship in the same form as the [illegible] Prayer. The times of the five services are dawn, [illegible], sunset, and nightfall [illegible]. The only service [illegible] which a sermon is delivered is the Friday noon service. The length of time for each of these services varies from [illegible] half hour. The Friday noon service takes longer, depending on the time occupied by the Imam's address; on the average it occupies about one hour. When the worshiper is travelling or is under pressure of valid necessity, the noon and afternoon services may be combined, and the sunset and the late evening services **may be combined.**

The service is normally held in a place dedicated to the worship of God, called a *masjid*, or mosque, but it may be held anywhere, the only requirement being that the place chosen be clean. The Prophet has said: "The whole earth has been purified for me for the worship of God." When a mosque is not easily available, services are often held in private rooms, in an open park, in the desert, on board a vessel on the ocean, and even in a train. Two persons form a congregation; three, in the case of the Friday service. All worshipers participating in a service face toward the Kaaba in Mecca, which ensures unity of direction throughout the world, and spiritual concentration.

The Call to Prayer, *azan*, is made by word of mouth and is in itself an epitome of the teachings of Islam. The person making the Call chants in a resonant, melodious voice, designed to carry as far as possible, the words of the Call, in Arabic, which may be **rendered into English as follows:**

> Allah is Great [four times]; I bear witness that there is no being worthy of worship save Allah [twice]; I bear witness that Muhammad is the Messenger of Allah [twice]; come to Prayer [twice]; come to Salvation [twice]; Allah is Great [twice]; there is no being **worthy of worship save Allah [once].**

Whatever pursuit or occupation a person may be engaged in

when he hears "Allah is Great," which also means Allah is above all, the Call comes to him as a reminder that he must immediately turn his attention from the business in hand to the worship of God which is the ultimate goal and object and, indeed, the fulfillment and consummation of one's being.

There is a short interval between the Call to Prayer and the service, which gives the worshipers time to prepare for the service and to proceed to the mosque. The preparation for the service consists of cleaning the mouth and the nostrils and of washing the face, the arms up to the elbows, and the feet if they are uncovered, which secures both physical cleanliness and an attitude of attention and concentration toward the act of worship.

The service is led by one of the congregation, preferably the one who possesses the best understanding of the Quran. There is no priesthood or anything corresponding to ordination or taking Holy Orders in Islam. Every Muslim is, or should be, competent to lead a congregation in the service.

It may be thought that five services daily is a little too much and may become burdensome. In fact that is not so. It is a matter of proportionate values. All five services taken together don't take up more than about two hours, no more time than a person in the West is apt to spend watching television. In the eyes of a Muslim, activities such as television, or the formalities attendant upon a social dinner, together with the preparations connected therewith, etc., that go with it, or a number of them, have little value. Prayer's participation in congregational worship is nourishment for the soul. It can be, and in most cases is, a cathartic experience.

The frequency of the services has also a very special value. The morning and the end of each day are devoted to communion with God during the morning and evening services. The greater part of the day must perforce be occupied with mundane pursuits, though, from the Islamic point of view, there is no sharp division between the material and the spiritual, the secular and the religious. Nevertheless, it is recognized that the dominant character of some pursuits and occupations has one or the other of these qualities. In the middle of these pursuits and occupations a person is reminded, two or three times in the course of the day, of his duty to God and his duty to his fellow beings, and he is enjoined to participate with others in the common act of humanity in and communion with, the Maker of all. The preparation

[illegible] service by way of a [illegible] has its [illegible] [illegible] -
tress [illegible] effect, which attunes a person to advance to partici-
tion in the solemn worship of the Divine. Each Call to Pr-
ayers is the further progress of the thoughts and [illegible] [illegible]
the worshiper is engaged immediately before the service begins. [illegible]
pation in the service lifts his whole being to a higher plane [illegible]
which he returns to his normal pursuits and duties refreshed [illegible]
invigorated. Each service provides a sanctuary for the soul
wherein it may stand in the presence of its Maker, [illegible]
with Him. Thus the spiritual frame and structure of man's [illegible]
being is strengthened and reinforced several times a day.

The Prophet said: "When you are engaged in the Salat you
should realize that you are in the very Presence of God; at the
very least you should be conscious that God is looking at you."
Throughout the *Salat* the worshiper's mind, indeed his whole
being, must be centered on God. If his thoughts wander, he
should rally them and shepherd them back into the Divine
Presence.

The principal part of the service is the recitation of the
chapters of the Quran, called the *Fatiha*. The *Fatiha* is recited
aloud by the Imam during the sunset, late evening, and morning
services, in which he is followed by the congregation, verse by
verse, after him. It is recited silently by each worshiper in the
other two services. This is followed by a brief recitation of
some other part of the Quran in the same manner. These recita-
tions are made in the standing posture. The congregation then
bows and proceeds to make two prostrations. While bowing and
prostrating, the worshipers glorify God and silently praise Him.
These three postures constitute a *rakka*. The different services
comprise two, three, or four *rakas*. After every second *raka* and
after the final *raka* the congregation prays while seated. In these
postures and other prayers, Allah's blessings are invoked for the
Prophet [illegible]. Prayers may be selected from the Quran or
of those taught by the Prophet, or may be framed by each wor-
shiper individually in his own words. They may be in Arabic
for instance, those from the Quran and those taught by the
Prophet, or they may be in the worshiper's own language or in
any other language that he may prefer.

Except the recitations that are made by the Imam, nothing
is recited aloud during the service. At each change of posture, the
Imam indicates the change by proclaiming: "Allah is Great."

[illegible] Imam turns his face to the right, saying: "[illegible] Allah," and then to the left, saying, "Peace be on you and the blessings of Allah." This is [illegible] the service. It is usual for members of the congregation [illegible] immediately, but to remain in their places for a [illegible] and [illegible] Allah, and worthy of all praise. He is Allah, of Vast Bounty."

The fatiha is, as it were, the heart and soul of the service. It is [illegible] chapters of the Quran, consisting of only seven verses, but its significance is very wide. It may be rendered as follows:

> In the name of Allah, Whose mercy and bounty are [illegible] to all creatures, and Whose power is [illegible] to the All worthiness of praise belongs to Allah, the Sustainer of all the worlds, Who leads them step by step to their perfection; the Gracious, the Merciful, Master of the Day of Judgment. Thee do we worship, and from Thee do we seek help. Guide us along the straight path, the path of those upon whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

The worshiper, at the very outset, puts himself in the presence of his Maker, and seeks to impress his mind and soul with a vivid concept of the Majesty of God by recalling human [illegible] His [illegible] attributes. He then gives expression to [illegible], resulting from the contemplation of these attributes, that He Whose [illegible] are the only Being from Whom [illegible] help. He then makes his supplication that in [illegible] he may be rightly guided and may be enabled to [illegible] beneficent means for success, such means as [illegible] him to be included among those upon whom the [illegible] of God [illegible], to keep him from incurring God's displeasure and to save him from going astray.

The worshiper repeatedly returns to contemplation of the Master of God, imploring Him to guide and direct his life [illegible]. The prayer, if offered in [illegible] in humility and sincerity, must leave an impress

on the mind and soul of the worshiper and clean [illegible] of all dross. The Quran says that the *Salat* purifies [illegible] and washes him clean of all evil and [illegible] The Prophet has said: "If a person has a stream [illegible] running at his doorstep and washes himself th[illegible] times a day, no impurity would even appr[illegible] him. Re[illegible] the *Salat* is such a stream."

The Quran has laid it down as an obligatory duty that the *Salat* must be duly observed [illegible]. This injunction is repeated many times. The *Salat* is also described as the principal [illegible] of seeking God's help. The Quran urges the seeking [illegible] help through steadfastness and *Salat* [illegible]. It is pointed out that it is not easy except for the humble in spirit, who [illegible] certain that they will meet their Lord and that to Him [illegible] return [illegible]. Those who seek success wholly th[illegible] own effort, skill, and knowledge, and take little [illegible] certainty that each human being must face his Maker and [illegible] an account to Him of the great and priceless gift of [illegible] consider the *Salat* a wearisome formality, and even a [illegible] time. Their idea of success is often limited to [illegible] office, dignity, or power, and does not extend to [illegible] spiritual fulfillment, to the constant reaching out [illegible] ward perfection. As already stated, it is a matter of [illegible] values.

In addition to participating in the five obligatory services, Muslims are exhorted to get up during the latter part of the night [illegible] individual Prayer, in the same form as the *Salat*, as a supererogatory service [illegible]. This generally comprises eight [illegible] offered in four units of two *rak'as* each. In addition, the Prophet often offered Prayer in two units during the early part of the morning. In this, also, he is followed by many Muslims.

Thus having regard to the times of the various services, obligatory and supererogatory, at all hours of the day and night, [illegible] hours of human beings, of all races, colors, and conditions, humble in spirit, "whom neither merchandise nor traffic diverts from the remembrance of Allah and the observance of Prayer" [illegible] are engaged in glorifying Allah and celebrating His praises. An hour succeeds hour, in country after country, region after region, and continent after continent, millions pass on to others the [illegible] pursuit. Seven times in the course of each twenty-four hours every part of the terrestrial globe is made witness of this praising

[illegible] exaltation of Allah's Holy Name by His humble [illegible] and gratitude, and of the invocation of His blessings upon His Messenger.

[illegible] there is constant occasion for, and urge to [illegible] prayer. No time is prescribed; no formalities have to be observed. There is no set form of words. The heart and the soul make [illegible] to their Maker and seek communion with Him as they [illegible]. The difference between the Salat and prayer in [illegible] may be summarically expressed as the difference between a public audience to which one is bidden and which [illegible] and one's seeking an audience every time one's eagerness urges one to it.

[illegible] the example set by the Prophet, the habit of prayer should be very constant. The Prophet was eager to maintain [illegible] with God through prayer every moment of his life. The practice of prayer and remembrance of God was practically [illegible] with him, and has been so with countless Muslims. The prayer most frequently resorted to is the last verse of the opening chapter of the Quran, which is repeated at the beginning of every chapter: "In the name of Allah, Whose mercy is ever and protecting and blesses all righteous actions with beneficent reward." Quotations for this prayer are manifold: during the [illegible] day. It is said as grace before meals; it is said when a [illegible] water or a cup of tea or any other refreshment is taken; it is said when any task is commenced, whether light or heavy. The idea is that everything, including our faculties and capacities, belongs to God and is a bounty from Him, which we use only with His permission. The concluding grace at meals, taught by the Prophet, is: "All praise is due to Allah Who has given us to eat and drink and has made us obedient to His will."

The prayers most often used are taken from the Quran, for the reason that a prayer taught by God Himself is the most complete, is complete in itself and is also more in accord with the yearnings of the soul. Some of these are here set out:

"O Lord, grant us Thy good bounties in this world as well as Thy good bounties in the life to come, and protect us from the torment of the fire" (2:202).

"My Lord, grant me that I may be duly grateful to Thee for Thy favours which Thou hast bestowed upon me and upon my parents, and that I may act righteously so as to please Thee, and

[illegible] I do turn to Thee, and to [illegible] who submit themselves to Thee" [illegible].

On [illegible] revealed: "In the name of Allah, the [illegible] Merciful. My Lord is assuredly Most Forgiving, Most [illegible]. This is the prayer that Noah made when he [illegible] with his companions in the ark.

On [illegible] an animal or a vehicle: "Holy is He Who [illegible] to us, we had not the strength to subdue it [illegible] Lord, such shall we return" [illegible].

On entering a building for any legitimate purpose [illegible] serious: "O my Lord, make my entry an entry [illegible] and then make my coming forth a coming forth with truth [illegible] from Thyself a helping power" [illegible].

[illegible] would suggest its own relevance: "O Lord [illegible] our spouses and our children the delight [illegible] us a model for the righteous" [illegible].

This is a part of the prayer of Moses, usually offered [illegible] by a person who is about to address an assembly or take part [illegible]: "My Lord, expand me my breast, and ease [illegible] and remove the impediment from my tongue, that they [illegible] understand my speech" [illegible].

[illegible] is the prayer of Joseph: "O my Lord, [illegible] a portion of authority and [illegible] interpretation. O Maker of the heavens and the earth, [illegible] art my Protector in this world and the Hereafter. [illegible] me to die in a state of submission to Thee, and [illegible] to the righteous" [illegible].

The prayers taught by the Prophet are also very [illegible] illustrate the Prophet's own attitude of mind [illegible] determined his conduct. On going out [illegible] he always prayed: "I go forth in the name of Allah, [illegible] Allah. There is no power to do good or [illegible] save through Allah. O Lord, I seek Thy protection that I [illegible] astray, or cause any to go astray; that I stumble [illegible] any to stumble; that I transgress not against any, [illegible] against me; that I behave not ill toward any, [illegible] behave ill toward me."

On approaching a town, he prayed: "O Allah, Lord of the heavens and of all that they cover; Lord of the earths and [illegible] that they are vehicled with; Lord of the winds and of all [illegible] wind, Restrainer of the forces of evil and of all that they [illegible]

[illegible] I beg of Thee the best of this town and the best of its people and the best of all that is in it and seek refuge with Thee from the evil of this town and the evil of its people and the evil of all that is in it. O Lord, provide us with that which is useful in this town, and protect us against all that is harmful in it; put affection for us in the hearts of its people, and put in our hearts affection for such of its people as are righteous."

On going to bed: "In Thy name, O Lord, I pass into a state resembling death, and come out of it. O Allah, I commit myself to Thee and set my face toward Thee and commit my affairs into Thy care and rest my back against Thee in love and fear of Thee. O Allah, there is no refuge from Thee save in Thee. O Allah, I believe in the Book that Thou hast sent down and in the Prophet that Thou hast raised."

On waking up: "All praise is due to Allah, Who has [illegible] us to come out of a state resembling death after He had [illegible] us over it and unto Him is the final return."

On taking medicine: "In the name of Allah, He is the Healer."

When [illegible] and have come together: "O Allah, [illegible] all evil and keep all evil away from the [illegible] which [illegible] bless us." As soon as a child is born, the Call to Prayer is recited into its right ear and the Iqamah into its left ear. The child is exposed to the moral and spiritual [illegible] of its environment.

Before taking a final decision, [illegible] matter to pray [illegible] over a more extended period of time prior to [illegible] prior to bed, in the following words taught by the Prophet: "O Allah, I seek good from Thee through Thy Knowledge and seek power from Thee through Thy Power and I beg of Thee of Thy Bounties. Grant me Thy Power and I have no power, Thou hast Power and I have no power, Thou hast Knowledge and I have no knowledge, and Thou Knowest all that is unseen. O Allah, if Thou Knowest that this particular matter [illegible] in the matter of my faith and in the matter of my [illegible] and in regard of my ultimate end, then make it possible for me and make it easy for me and bless it for me, but if Thou Knowest that it is harmful to me, then [illegible] it from me and [illegible] me away from it [illegible] wherever it may be and then [illegible] my heart pleased with it."

Another form of prayer is the remembrance of God [illegible] say, reflecting upon His attributes and the manner [illegible] manifestation. The Qoran describes this as a Sign [illegible] a characteristic of "men of understanding, who remember Allah whole standing, sitting, or lying down, and ponder [illegible] creation of the heavens and the earth" [illegible].

The Arabs in the pre-Islamic period took great pride [illegible] exploits of their ancestors and celebrated these with [illegible] their poetry. The Qoran reminded them of this [illegible] them to celebrate Allah's praise with even greater [illegible] intensity [illegible]. The Prophet Zacharias [illegible] celebrate the Glory and Holiness of God morning [illegible] [illegible]. The Qoran at various places exhorts the [illegible] glorify the name of their Lord, the Most High [illegible] several expressions used for that purpose, the [illegible] "Hallowed Perfect is Allah": "All praise is due to Allah" [illegible] is Great and above all": "Holy is my Lord of Vast [illegible] "Holy is my Lord, the Most High."

Some of the expressions in which remembrance of God is expressed are woven into the fabric of Muslim [illegible] prayers of the world. The termination and [illegible] of Muslim expressions: "All worthiness of praise belongs to Allah, the Creator and Sustainer of all the worlds. Who leads by stage toward perfection" [illegible]. The Qoran states that in Paradise also the righteous will give expression to their [illegible] to Allah in the same terms [illegible]. Whenever any [illegible] mentioned or observed which excites wonder, it is [illegible] "Holy and Perfect is Allah." On observing or learning [illegible] discreditable or on any occasion when one is [illegible] weakness and lack of strength in respect to achieving [illegible] [illegible] for instance what may be undertaken, the expression [illegible] prayed is: "There is no strength and there is no power except [illegible] Allah, the Most High, of Vast Bounty." A mistfortune [illegible] whether in individual or national, evokes an expression [illegible] and a seeking after steadfastness and solace in: "Surely [illegible] we belong and to Him shall we return" [illegible].

On an urging or incitement toward anything [illegible] [illegible], protection is sought in the words: "I seek [illegible] and forgiveness of Allah." Before beginning the reading [illegible] the Qoran, the protection of Allah is sought against [illegible] thoughts and promptings of evil [illegible].

The Quran constantly exhorts toward remembrance of God through observation (13:52; 51:22), reflection (2:220, 207; [illegible]), meditation (1:83; 47:25), the exercise of reason and understanding (9:152; 16:13; 23:81; 25:61), the seeking of knowledge (20:115; 30:7-8), the prudence over intellectual problems (17:45, 57; 6:122), the proper use of the emotions (2:177, 207; 114; 9:59; 40:3), the fostering of spiritual visions (7:[illegible]; 11:21; 2[illegible]:7[illegible]), the drawing of lessons from past events (2:222; 6:1[illegible]; 14:2[illegible]; 45:24), and the expression of gratitude to God for all His favors and bounties, both by reminding oneself of them and through their proper use (14:8; 16:15; 23:7[illegible]; 55:71).

The glorification of God and the celebration of His Praise are not confined to any set phrase or formula. The yearning of the soul to approach ever nearer to its Maker and to celebrate His Perfection and Holiness, to express its homage to Him, and to proclaim its gratitude for His numberless favors and bounties, may find expression in a thousand different ways.

Prudence, Islam requires that whatever task or activity a person may be engaged in, his soul be anchored in God, and he constantly seek nearness to Him. A Muslim mystic has described this condition: "[illegible] being occupied with the business in hand, and [illegible] being engaged with God."

12

Fasting

THE QUR'AN LAYS DOWN: "FASTING IS PRESCRIBED [illegible] as it was prescribed to those before you, so that you [illegible] (2:183).

It was prescribed during the lunar month of [illegible] revelation of the Qur'an began in that month [illegible].

A person who is observing the fast is required, [illegible] food and drink and from [illegible] the first break of dawn and sunset. [illegible] with certain exceptions. [illegible] a woman with child [illegible] or old person, or who has the [illegible] or other illness, [illegible] of fasting. When the reason for the exemption is only temporary, [illegible] when the sufferer recovers, the [illegible] should be made good [illegible] during the following eleven months. Should the [illegible] exemption continue over a lengthy period or [illegible] permanent, as in case of those on a chronic [illegible] treatment is doubtful; but the person concerned [illegible] the obligation to provide food for a poor person [illegible] the month of *Ramadhan* (2:185).

The month of fasting, being a lunar month, [illegible] earlier every year, thus shifting through the year. [illegible] [illegible] the month falls in the summer, the fast [illegible] [illegible] and drinking [illegible] [illegible] a period of [illegible] [illegible] A similar discipline has been prescribed [illegible]

[illegible] it has now only a symbolical significance. The [illegible] fast as it is actually observed, the attainment of [illegible]. Through the experience of the fast, the worshiper [illegible] Allah for His bounties, provided the guidance [illegible] to the fast and to the proper use of His bounties and bounties (2:186).

[illegible] rich and poor alike, on the same [illegible] experience the pangs of hunger and thirst [illegible] feelings thereafter, so that, for [illegible] expression to be more expressive [illegible]

[illegible] regulations regarding fasting, matters [illegible] provides an opportunity [illegible] with God. [illegible] people fast in one [illegible] before the late evening [illegible] devoted to the study of and reflection [illegible] Every opportunity [illegible] and spiritual values, and [illegible] as usual, [illegible]

[illegible] complete the perspective [illegible] regulations and [illegible]

[illegible] the [illegible] the [illegible] Allah has [illegible] other than Allah [illegible] harmony to the [illegible] spirit. The fast provides an opportunity [illegible] with God. [illegible] by [illegible] Hence provided appropriate [illegible] necessary [illegible] possible

harm that might result from the use of a minimum quantity of the forbidden article (2:174).

All intoxicants are also prohibited. It is recognized that some people may derive some pleasure or advantage from the use of liquor or other prohibited article, but such use is prohibited because the harm that it might do is greater than any pleasure or advantage that might be derived from it (2:219). The prohibition, however, is clear and total (5:91). The Quran points out that indulgence in liquor tends to create dissension and enmity and that people who indulge in it are liable to neglect Prayer and the remembrance of Allah (5:92).

It must also be remembered that in the matter of any pleasure or advantage to be derived from liquor, and the harm that may result from its use, it is not only a particular individual or a few that has to be considered; the whole community must be taken into account. It may well be that the harm resulting to an individual or a number of individuals may not be clearly manifested, but there is no denying that society as a whole suffers a great deal of harm from the use of liquor and other intoxicants. The purpose of the Quran is not only to furnish guidance to the individual but also to the society of society and to society and, indeed, to mankind as a whole.

These are the prohibitions, but not all that is permissible may be used as food and drink in all circumstances. Of all that is permissible, only that may be used as food and drink which is clean and wholesome (2:168). Even that which is permissible and is clean and wholesome may be partaken of only in moderation (7:32).

Within these limitations there is neither harm nor sin in eating and drinking of the good things provided by God out of His Beneficence, so long as the objective is that life may be sustained and health promoted for the purpose of carrying out God's work through faith in the guidance that He has provided and righteous action in accordance therewith, which consists in conformity to all His commandments (5:94).

Here, then, is a gradation which is clear and takes account of the immediate as well as the ultimate purpose of food and drink. That which is on the whole harmful is prohibited absolutely except in case of extreme necessity, when the preservation of life must take precedence over any possible harm that might accrue to the individual concerned. Even then the exemption is qualified

[illegible] only in respect of the minimum quantity that would meet the immediate need. Thus restricted, the harm itself, if any at all [illegible] would be reduced to the minimum, and hence the need has been met, the prohibition would continue to operate. (In [illegible] this is permissible, only clean and wholesome articles may be used as food and drink. This has a relative aspect, also. What is wholesome has a wider range for a healthy adult and a very restricted one for a child or an invalid. Even clean and [illegible] food and drink must be used in moderation, and moderation is a relative matter, having regard to the needs of each [illegible] individual. Finally, not only the immediate purpose of food and drink, but also the ultimate purpose, namely, the promotion of the moral and spiritual values, must be kept in view.

Thus what is prohibited as harmful, whether in the matter of food and drink or in any other connection, is sustained [illegible] values. In the month of *Ramadan*, during the period of fasting, there is abstention even from that which is lawful and permissible: food and drink, which sustain life, and marital intercourse, which perpetuates the continuance of the species. It is a symbolic [illegible] covenant that a worshipper enters into, signifying that the course of his entire existence is subject to the will of God. He [illegible] put his life in jeopardy or [illegible] the [illegible] he would not hesitate to do so. Such a [illegible] through a whole month, every year, should [illegible] for each *Ramadan*, the participant would, in the [illegible] of the year, progressively achieve [illegible] different moral and spiritual values.

During the last ten days of *Ramadan* some people stay confined in a mosque and devote the whole of the time, not [illegible] the obligatory and supererogatory prayers, to the [illegible] the Quran and to the remembrance of God, reflection [illegible] the meaning of their manifestation. This [illegible] time to the exercise [illegible] spiritual values, is the culmination of the moral and [illegible] discipline initiated by Islam. To carry this discipline [illegible] a [illegible] which is not [illegible] in Islam [illegible].

On the other hand, it must be borne in mind that the whole purpose of fasting, whether obligatory, as during the month of *Ramadan*, or supererogatory, at all other times, is to promote [illegible] of spiritual values.

The Prophet was very emphatic in drawing attention to the aspect of fasting. He said: "He who abstains from food during the period of fasting, but does not strive to [illegible] self-control in all his ways, fasts to no purpose." As [illegible] he pointed out that it had been revealed to him that [illegible] there are rich spiritual rewards for all other worthy [illegible] actions, the ultimate reward of a person who [illegible] solely for the sake of God, is God Himself.

At the end of the month of fasting there is the Festival of [illegible] breaking of the fast. This is one of the occasions when even a superer[illegible]atory fast may not be observed. But [illegible] with the spirit of Islam, the only matter prescribed for the [illegible] is an extra service during the forenoon, comprising [illegible] which is followed by an address by the Imam. This service [illegible] in the open where all the people of a village, [illegible] town may gather together for the service, or in the [illegible] mosques of a larger town. The prayer [illegible] to celebrate His praise, and to render thanks to Him for [illegible] provided by Him, particularly with regard to [illegible] the performance of the fast, and for having enabled them [illegible] when the fast was obligatory to observe it duly.

13
Pilgrimage

ABRAHAM, PATRIARCH AND FRIEND OF GOD [illegible] was offering his only son Ishmael as a [illegible] the Lord.* He said to the boy: "Son of mine, I have [illegible] that I am slaughtering thee. So consider what [illegible] thy opinion." He replied: "Father, do as thou art [illegible] Allah please, of the ones who are steadfast."

[illegible] preparation. When all was ready [illegible] to proceed to the fulfilment of what he thought [illegible] he received the revelation that he [illegible] (37:101). The true meaning [illegible] was not the sacrifice of a man in the manner [illegible] in the dream, but that both [illegible] to make a great sacrifice to win the [illegible] God (37:104). This great sacrifice was that the boy [illegible] should be settled in a distant barren valley, so [illegible] should be made an instrument for the purpose of [illegible] the true worship of God in and around the Sacred House (14:38).

[illegible] House [illegible] the worship of God was at Mecca [illegible] and as many [illegible] the foundations of the House [illegible] Abraham prayed that Mecca should be a town of [illegible] and that God might [illegible] a Messenger from among them [illegible] them His Signs and teach them the

* [illegible] God [illegible] that I was never [illegible] I [illegible] Isaac [illegible].

[illegible] wisdom, and shall purify them and foster their [illegible] (2:127, 129). This prayer found its answer in the birth of [illegible] in the advent of the Prophet of Islam (2:151).

Abraham was commanded: "Proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track" (22:28). The object of the pilgrimage was that the participants should derive spiritual benefits therefrom, join in the worship of God, offer sacrifices, [illegible] vows, and perform the circuits of the House while [illegible] praising God (22:29–30).

The pilgrimage thus begun through Abraham became a well-recognized religious institution. In course of time, the original object was obscured, though the outward ceremonial remained. The pure worship of God degenerated into the worship of idols, which the Arabs regarded as minor deities who could act as intermediaries or intercessors between them and God. At the time of the Prophet as many as three hundred and sixty idols had been installed inside the Sacred House itself. These were demolished and the Ka'aba was restored to its original purpose—the worship of the One True God—on the day when Mecca opened its gates to the Prophet. The pilgrimage has since then continued as one of the obligations incumbent upon every Muslim who can afford the journey (3:98).

Like the month of fasting, the time appointed for the pilgrimage, ten weeks after the Festival of the Breaking of the Fast, is fixed according to the lunar calendar, and rotates through the year. The pilgrimage thus falls in all seasons of the year. The ceremonies and acts of worship connected with it are performed both around the Ka'aba inside Mecca and in a neighbouring valley. The principal ceremonies are connected with the Ka'aba, the circuit of the House, at various times during the course of the pilgrimage, and running between Safa and Marwah, two hillocks situated close to the Ka'aba, in the middle of the town. This running between the two hillocks is in memory of the anxiety of Hagar, mother of Ishmael, running in search of water for herself and herself after Abraham had left them there. God revealed to Hagar the existence of a spring close to the place where Ishmael, who had grown very weak from thirst, was lying. The spring is still running, and every pilgrim drinks from it during the pilgrimage season.

While particular days are prescribed for the performance of

[illegible] the [illegible], sometimes called the lesser pilgrimage, [illegible] at any time of the year. This consists of performing the circuit of the House and running between Safa and Marwah.

The circuit of the House is not a mere physical ritual. A pilgrim while performing the circuit is occupied in glorification of God, in uttering His praise and offering various prayers. The same is true of the running between Safa and Marwah.

The Qur'an points out that hearing that which has been revealed by Allah and reverencing the Signs of Allah promote [illegible] of the heart (22:31, 33). This is related more to [illegible] than to reason, but reason itself recognizes the inspiring [illegible]. Indeed, it is emotions that fertilize the roots of [illegible] when the action requires sacrifice of things [illegible] dear, for the sake of achieving a higher purpose. [illegible] children, the love of relations and [illegible], the love of place or country, the love of [illegible] all the love of God — all are based [illegible] and are the most powerful incentives for action and [illegible].

[illegible] is a highly emotional experience. When a pe[illegible] [illegible] performance, and leaves his home [illegible] and [illegible] he is deeply attached, and in the [illegible] strange and unfamiliar lands hitherto [illegible] only through reports and rumors, but a spot which [illegible] in the course of human history, been the scene of [illegible] of God's benevolence and God's love for His [illegible]. By responding to the call of God, laying aside [illegible] preoccupations, deferring all other claims upon him, [illegible] and leaving his relatives as constituents his [illegible], journeying to the barren valley where, under [illegible], Abraham left his wife and son so that a center [illegible] established for God's true worship, and by taking part [illegible] the pilgrimage he hopes that he may himself be inspired [illegible] which inspired Abraham and Ishmael, and, later, [illegible] Prophets as well as numerous other righteous servants of God; [illegible] that he may ultimately be counted among those [illegible] with the love of God. The journey — in many cases [illegible], and full of hazards — across deserts and oceans [illegible] and completed in this frame of mind. It is easy to

appreciate the whirl of feeling [illegible] spirit, rising higher and higher as the goal approaches.

At a certain point the pilgrim discards his usual clothing and puts on the *ihram*, which, in the case of males, consists of two pieces of white, unsewn cloth draped and fastened around the body in such manner that the head, the hands, the right shoulder and arm, and the feet and ankles are left uncovered. From all parts of the globe, men and women converge on Mecca, [illegible] land, and now also by air, clad in the pilgrim's garb, [illegible] all marks and insignia of wealth, rank, office, family, and [illegible] everyone on the same level. The simple garb signifies that the pilgrim has responded to the call of Allah as he will answer the last call when his time to depart this life arrives. All [illegible] purged, and king and subject, master and servant, the white and the black, the yellow and the brown, hasten from all directions to the Sacred House, repeating:

> **Here am I, O Allah, here am I;**
> Here am I, there is no associate with Thee,
> **All praise is Thine and all Bounty;**
> **There is no associate with Thee.**

This response to the call of Allah is interspersed with:

> Allah is Great, Allah is Great, there is no [illegible]
> **worship save Allah;**
> Allah is Great, Allah is Great, all praise belongs to Allah.

The first concern of each pilgrim on his arrival in Mecca is to proceed to the enclosure of the Ka'aba and to perform the circuit of the Sacred House. The Ka'aba is, par excellence, the House of God. Of course, all places of worship are Houses of God, and as the Prophet declared, the whole earth is a mosque, but the Ka'aba has been declared by God Himself to be the Sacred House, being the first House consecrated to the worship of the One True God (3:97). When the expression "House of Allah" is used, it is understood throughout the Muslim world to mean the Ka'aba. The tumult of the heart when the pilgrim approaches the Sacred House and has his first sight of it is indescribable.

The Ka'aba itself—not to be confused with the precincts of the Ka'aba which extend over the central section of Mecca—is a very simple stone structure, laying no claim to grandeur or to the beauty of architecture. It impresses by its very simplicity. Most

[illegible] is covered with a mantle of heavy black silk, which is [illegible] each year.

In which never direction the pilgrim enters the enclosure and [illegible] the Ka'aba, he begins his circuit from the south-eastern corner, in which the Black Stone is placed. A circuit of the Ka'aba involves going around it seven times. Each round begins and ends opposite the Black Stone. At the end of each round, the pilgrim, if he can approach near enough and if he so wishes, kisses the Black Stone, which again is an emotional expression of his gratitude that the Prophet kissed it when he performed the circuit. The Prophet kissed it, not because any particular sanctity attached to the stone, but as an expression of his emotion that the Ka'aba, originally constructed by Abraham and Ishmael, had been restored to the worship of the One True God, and was henceforth dedicated to that worship. I conceive that the Prophet's kissing the Black Stone might be interpreted as [illegible] some special virtue to the stone. Umar, the second Khalifa, when performing the circuit, observed: "I know that this is only a piece of stone no different from other similar stones, and [illegible] for the memory that the Prophet expressed his gratitude to God for His favours and benefits by kissing it, I would pay [illegible] to it."

Similar emotions swell the pilgrim's heart when he runs between Safa and Marwah, thus calling to mind the distress of a [illegible], who, all alone, resorted to her own and her son's fate, [illegible] wailed, because such was the will and pleasure of God. Thus, nevertheless, urged by her son's extreme thirst, [illegible] from one hillock to the other straining her eyes to [illegible] a passing caravan, or even a solitary [illegible], or even a mere indication, from which [illegible] hope could be derived.

All pilgrims drink from the Zam Zam, the spring disclosed to [illegible] her distress over Ishmael. This is no part of the ceremonies or rites of the pilgrimage, but again the urge to drink from the same source which God in His Grace and Mercy disclosed to the distraught mother and which has since continued [illegible], and as pleasant as ever, can be well understood. The Zam Zam is within the precincts of the Ka'aba, between the Ka'aba itself and the two hillocks of Safa and Marwah, but [illegible] the Ka'aba.

Other places within the precincts and in the neighbourhood of

the Ka'aba that have particular associations are [illegible] -
ically. There is the Place of Ishmael, immediately [illegible] the
northern wall of the Ka'aba, and the Place of Abraham [illegible]
paces from the eastern wall, between the Ka'aba and the [illegible]
Zamzam but, characteristically, there is no place named after the
Prophet himself. The places associated with him are [illegible] -
known, but they are not named after him, nor are they [illegible]
any special way. He was anxious to attribute everything [illegible]
and to preserve the memories of certain spots and times [illegible] -
tion with certain events because they were God's signs. He [illegible] -
self was only a servant of God who had been chosen by God [illegible]
favor and bounty to be the recipient of revelation, which [illegible] -
tained guidance for the whole of mankind. In his own [illegible]
all, he himself was nothing. The Ka'aba and its [illegible]
as signs and witnesses of many things, but also [illegible]
the single-mindedness and self-effacing love and devotion [illegible]
Muhammad, the Prophet, for Allah, his Lord.

The Ka'aba is situated in the center of Mecca, and the [illegible]
area there is big enough to permit large groups of people [illegible]
the circuit and to take part in the Prayer services. The services [illegible] -
ated with the pilgrimage are held in a valley at the [illegible] of
Mecca at Mina and Muzdalifa, and on the Plain of Arafat. It is
at the latter place where the Prophet delivered his Farewell
Address that all pilgrims gather on the actual day of the pil-
grimage, the "day" to be distinguished from the "ceremonies"
which include the entire period from the time the pilgrim leaves
home until his return. At the end of the pilgrimage every pilgrim
who can afford it sacrifices an animal or joins in making a sacrifi-
cice. Symbolically, the act pledges the pilgrim's life to the service
of God and His creatures, and places that life at God's disposal
completely as the life of an animal owned by a person is at its
master's disposal. As the Quran says, the flesh of the animals
sacrificed does not reach Allah, nor does their blood; it is the pil-
grim's part of righteousness that reaches Him. "Thus has He
subjected these animals to you, that you may glorify Allah for His
guiding you" (22:38).

As has been mentioned, one of the objects of the pilgrimage is
that those taking part in it "may witness its benefits [illegible]
[illegible]". It is much to be regretted that the social, economic and
political aspects of this object of the pilgrimage have been greatly
neglected by the Muslims.

The pilgrimage is obligatory only upon those who can afford the journey and [illegible]. This means not merely that the pilgrim should be in a position to defray the expenses of the journey to and from Mecca and of his stay there for the period necessary for the performance of the pilgrimage, but that he should be able to afford the time needed for the journey, and also be able to make provision during his absence for those dependent upon him and for the proper conduct of his worldly affairs. In other words, the pilgrimage is obligatory only upon people who are in comparatively easy circumstances, those who constitute the more responsible sections of the Muslim community in different parts of the world.

All Islamic services, the five daily ones for congregational Prayer, the Friday noon service, in which an address is delivered, the two Festival services, one at the end of the month of fasting, and the other on the occasion of the pilgrimage, and the pilgrimage itself, are so organized as to ensure the co-operation of all sections of Muslim society for the promotion of human welfare in all its aspects.

The five daily services provide occasions for people who frequent a particular mosque and for any others who may chance to be present at any of the services, to exchange greetings and to discuss before or after the service any matters, local or of a wider import, which may affect or interest them. The Friday noon service brings together in rural areas people from several neighbouring villages and hamlets, and in the towns all the inhabitants of the town, or, in the case of large cities, of a section. The Imam's address should deal with questions in any sphere of life that are of common interest to those participating in the service. In the early days of Islam the Friday service was led in the capital by the Sultan, the head of state, and in the provincial towns and rural areas by the Governor, head of the district, or by some other prominent citizen deemed capable of leading the members of the community and stimulating their action and co-operation in the social life around. This continues to be the practice in some parts of the Islamic world today, but in many backward or outlying areas the Imam's address tends to be a routine and formal affair, not calculated to forward the purpose it is meant to serve. There are signs, however, of a desire to restore to the institution its true spirit and to utilize it fully for promoting the moral, spiritual, social and economic welfare of Muslim society.

On the occasion of the two annual Festivals, the people of a

[illegible]

[illegible]

[illegible]

recently, local air services have also become available. The distance between Jeddah and Medina is, roughly, two hundred miles.

Hudaibiyya, where the famous truce was concluded between the Prophet and the Meccans, lies along the road almost halfway between Jeddah and Mecca, a short distance before the boundary of the Sanctuary is reached. The pilgrim proceeding from Jeddah to Mecca may make a brief stop at Hudaibiyya or at any other place on the way. The road from Jeddah to Mecca is in excellent condition. The distance, some forty miles, can be covered by car in about an hour and a half, and by bus in approximately two hours. The journey from Mecca to Medina has to be made by way of Jeddah, which is the real starting point for the journey.

Two thirds of the way from Jeddah to Medina, a short distance off the part of the road, is the field of Badr, where the first battle with the Meccans was fought. This part of the road runs almost straight and level through the desert, parallel to the Red Sea. Beyond Badr and up to Medina the road winds in and out through arid, bare hillocks. There are many places of historical interest in and around Medina. There is the mosque at Quba, the hamlet where the Prophet stayed for a few days on his first arrival in Medina. There is the mosque in which the Prophet used to lead the prayer when the revelation came which changed the direction toward which worshipers face during the service from Jerusalem to Mecca (2:142). There is the graveyard where most of the early Muslims are buried, including Uthman, the third Khalifa; Hafsa, the foster mother of the Prophet; Ibrahim, the Prophet's little son; several members of the Prophet's family and many of his companions. There is the battlefield of Uhud, a few miles east of Medina, where the second battle with the Meccans took place, the one in which the Prophet himself was wounded, and was at one time thought to have been killed, and in which his uncle, Hamza, was killed. Hamza and the Muslims who died during the battle are buried at Uhud. Those who were wounded were taken to Medina, and the ones who later died from their wounds are buried in the graveyard at Medina.

Last, but not the least, point of interest is the Prophet's mosque, in the center of Medina. The Prophet was buried in the chamber adjoining the house, and the mosque was later extended to include the house. Abu Bakr and Umar, the first two Khalifas, are also buried there, alongside of the Prophet, permanently lodging in the Prophet's wife Ayesha, to whom the chamber

[illegible] The graves are enclosed within four walls and the [illegible] [illegible] them may be observed through a grille in the [illegible] wall. This is a precaution both for safeguarding the graves [illegible] [illegible] [illegible] a superhuman position to the Prophet [illegible] [illegible] [illegible] to him. The Prophet [illegible] [illegible] that he even a small share of divinity [illegible] repeated expression to this feeling during his last illness.

A visit to Medina is, like the pilgrimage itself, a deeply emotional experience. No ceremonial is involved. The visitor has as much opportunities as may be available to pray in the courtyard in the Prophet's mosque, and also for concentration in prayer there. During each visit to the mosque he prays for the Prophet, adding any other prayers and supplications that he may [illegible], standing as close to the grille or one of the walls enclosing the graves as he can approach, having regard to the number of other people seeking to do the same.

At Medina the soul of the visitor is deeply [illegible] [illegible] the love of Allah for Muhammad, His servant and His Messenger. There he witnesses the [illegible] [illegible] [illegible] the visible response of the [illegible] [illegible] to the command: "Allah and His Angels [illegible] on the Prophet. O you who believe, pray [illegible] Him [illegible] salute him with the salutation of peace."

The visitor treads the streets and paths of Medina with [illegible] heart and soul enchanted with love, devotion and [illegible] to that great servant of Allah, who dedicated every [illegible] of his life to the service of Allah and His creatures [illegible]. The intervening centuries seem to vanish and the visitor [illegible] [illegible] that only yesterday did that great Servant and Messenger of Allah tread these same paths in humility and devotion. He, too, is inspired with the feelings expressed by a Pakistani poet:

> Every path I view with eyes of love;
> [illegible]

14
Moral and Spiritual Values

ISLAM BASES ITSELF ON ACCEPTANCE OF LIFE, NOT on resistance or withdrawal. Monasticism and asceticism are not permissible in Islam (57:27). Righteous living, making proper and balanced use of one's faculties and of the bounties provided by God, is the rule of life (2:172). "Say, 'Who has prohibited the use of the good and pure things which God has provided for His creatures?' " (7:33).

Within this general concept the Quran lays down detailed instructions for the fostering of moral and spiritual values. The objective is the harmonious and co-ordinated development of all faculties. Whatsoever God has bestowed upon man by way of inner faculties and external possessions must all be put to appropriate use (2:4).

But use must be adjusted and regulated, otherwise it would become an immoral activity. Islam teaches that natural instincts and tendencies are converted into moral qualities through their proper regulation and adjustment by the exercise of reason and judgment. The Prophet has said that the value of human conduct is determined by the motive and intent that inspire it. A mad dog is not a moral act. It may do good or it may do harm, but it does not possess a moral quality.

The Quran classifies moral qualities from different points of view. In one instance, there are those that relate to the mind and spiritual attributes. What becomes or can become known to others and what is contemplated by the mind and cannot be known to others except when disclosed by the person concerned, both possess a moral quality. The Quran directs: "Approach not the vile and indecencies whether manifest or hidden" (7:33). Man is accountable in respect of both kinds of conduct:

that which manifests itself in action and that which [illegible] contemplated and meditated, but does not find even expression (2:285).

For example, a person who is openly arrogant acts immorally but equally immoral is the person who, though outwardly humble and humble, nurses pride in the secret depths of his heart. "They were presumptuous in their hearts and were also very overbearing" (25:22).

Again, moral conduct may be good or it may be [illegible]. Another characteristics of something which is good is that it positive; it overcomes and prevails against that which is [illegible] therefore, negative (11:115). A person who consistently [illegible] good moral qualities even the tendency toward bad [illegible].

Other classifications of morals include those that affect [illegible] individual alone and those that are likely to affect others. The Quran places every person under the obligation to [illegible] promote the welfare of his own soul as well as the welfare of his fellow beings (5:105; 3:111, 115). The Prophet has said: "Your soul has also claims on thee, which must be [illegible]."

The Quran, however, makes a distinction between [illegible] and designs that are deliberately entertained and those that come to the mind involuntarily, to be suppressed or discarded as [illegible] they are perceived. The former possess a moral quality [illegible] responsibility and accountability (2:225). If a person resists or suppresses an involuntary thought which is [illegible] to evil, his reaction is moral and constitutes a [illegible]. The same is the case if he seizes upon a passing thought which contains a surge toward the doing of good and proceeds to translate it into deed, but not so if he acts under a momentary surge of emotion without deliberation or judgment [illegible]. On the other hand, if he does not take advantage of the opportunity [illegible] good result, he incurs an opportunity of doing good and thus [illegible] a negative moral character.

A few illustrations might help one appreciate the [illegible] which the Quran teaches that natural instincts can be converted into moral qualities. Take the natural instinct of revenge, [illegible] that manifests itself in many forms and in [illegible] a variety of acts. The regulation of this instinct, by placing it under the control of reason and judgment, converts it into a moral quality, whereas, if it be allowed to operate unchecked and unguided by reason, it cannot acquire a moral character.

Regulation of a natural instinct may itself have several gradations. With regard to the instinct just mentioned, the first gradation is: A person who has suffered wrong may seek the imposition of a penalty upon the wrongdoer. This is often necessary to safeguard law and order, not only through its deterrent effect on potential lawbreakers, but also by removing the temptation to unrestrained violence on the part of the injured person. However, the penalty must not be out of proportion to the wrong suffered [illegible]. The next gradation is: He who forgives a trespass committed against him, intending thereby to effect a reformation in the offender, achieves a higher standard of moral action than the one which insists upon the imposition of a proportionate penalty in all cases [illegible]. A still higher gradation is: The person wronged should not only suppress his desire to take revenge, and, in cases where reformation may be reasonably expected, forgive the wrongdoer, but he should go further and exercise benevolence toward the latter [illegible].

Where the person who has committed the wrong is powerful and in a position of authority, and the person wronged or injured is unable to obtain redress or recompense, he might be tempted to succumb to fulfilling and even to abuse. The Quran [illegible] both. Abuse is prohibited because it is both [illegible], and fulfilling is prohibited because it is [illegible] rather than to reform the conduct of the wrongdoer. [illegible] a person's faults and shortcomings are publicly [illegible] to criticize them openly [illegible].

A person unable to obtain redress for the wrong suffered [illegible] hate and enmity in his heart toward the person who has wronged him, but this is also incompatible with a good and righteous conduct [illegible]. Thus, [illegible] of the natural instinct of revenge or retribution [illegible] within very strict limits. A penalty [illegible] is permissible, but it is better [illegible] may be reasonably expected to [illegible] improve himself, and it is even better to add benevolence [illegible]. To forbear patiently and to forgive [illegible] 3:187; 31:16; 42:44.

[illegible] Its proper regulation [illegible] good. Unregulated, it might do great harm. [illegible] that the strongest and highest love of these [illegible] Allah, means that the love of God must come

before everything else (2:166). A detailed and specific gradation is prescribed. The love of Allah and the duty to Him and the love of His Messenger and the duty of striving in Allah's cause must come before the love of parents, children, brothers, wives, husbands, kinsfolk, country, home, possessions, business, wealth. The very notion of values involves the idea of gradation. Little difficulty arises where duty is clear and there is no conflicting inclination. Difficulty is encountered when duty points in one direction and inclination pulls in another, particularly when inclination also puts on the garb of a duty owed to one's parents, or children, or kinsfolk, or nation, or business, or profession. In such a case, even if there be a duty involved, the duty lower in the scale of values must give way to one that is higher, otherwise conduct ceases to have a moral quality and is merely an expression of natural instincts and inclinations.

Another consideration affecting the regulation of the natural instinct of love is that preference must be given to a duty owed in respect of benefits received in the past as against an inclination to yield to the natural instinct of love or to do that which promises out the hope of benefits to be received in the future. In this context, love of parents and the duty owed to them stands before the love of children and the duty owed to them. In the case of the latter, the natural instinct does not need to be stimulated, but it has to be regulated to check indulgence. The Quran has put the duty owed to parents in close juxtaposition to the duty owed to God. "Thy Lord hath commanded that ye worship none but Him, and that ye conduct yourselves towards your parents with benevolence. If one of them or both of them attain old age with thee, never say unto them any word expressive of annoyance, nor reproach them, but address them with kindly speech. And lower for them the wing of humility out of tenderness, and pray: 'My Lord, have mercy on them, even as they nourished me when I was a child.'" (17:24–27).

Again: "We have enjoined on man concerning his parents—his mother bears him in weakness upon weakness, and his weaning takes two years—'Be grateful to Me and to thy parents. Unto Me is the final return'" (31:15).

Yet again: "We have enjoined on man to conduct himself beneficently toward his parents. His mother bears him with pain, and brings him forth in pain, and the bearing of him and the weaning of him take thirty months" (46:15).

The Prophet has said: "Paradise lies at the feet of your mothers." On one occasion a person asked him: "Which of my kin has the strongest claim upon me?"

"Thy mother," he replied.

"And after her?"

The Prophet smiled, and said: "Thy mother." Asked a third time, he still said: "Thy mother." When asked a fourth time, he replied: "After her, thy father."

On another occasion he said: "Most unfortunate is the person who is granted an opportunity of serving his parents, and fails to win Paradise through kindness and tenderness toward them."

Here is a very clear gradation in the matter of the duty derived from love and affection: "Worship Allah and associate naught with Him; and conduct yourselves with benevolence toward parents and toward kindred and orphans, and the needy, and toward the neighbor that is of the kindred, and the neighbor that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hand possesses. Surely, Allah loves not the proud and boastful, who are miserly and enjoin people to be miserly" (4:37–38).

Love of children is not stressed, for it is a natural instinct, but it has been emphasized, for a lack of it may be, and indeed is, dangerous. The Qur'an stresses the need of proper upbringing and education of children. It involves the duty of safeguarding their purity, health, and their Hereafter (66:7).

Love and affection must not be confused to love is hate, repulsion, or contempt. Love must be controlled, for it can be a great danger. Under no circumstances should it impair dignity, self-respect, or righteousness. It is not to be confused love or repugnance in itself as an emotional spring. In the first place it is not a natural instinct, it is a cultural instinct. In itself it is, so to speak, neutral as love. Its proper regulation converts it into [illegible] Quran says: "Allah has endeared to you faith and has made it attractive to your hearts, and He has made you hate disbelief, disobedience, and the right [illegible] the grace and favor of Allah. Allah is All-[illegible]

A certain amount of misconception has been created in this connection by confusing wrong and evil with the wrongdoer and the perpetrator of evil. The two must be kept distinct. How a wrongdoer should be dealt with has already been noticed in dealing with the natural instinct of revenge. The just punishment of wrong or forgiveness or the exercise of benevolence, in appropriate cases, toward the wrongdoer does not mean that the wrong itself is approved of. Care must, however, be taken that repugnance toward evil or wrong should not cause one to be diverted from the path of duty. For instance, the hostility of a people should not incite one to injustice, however strong might be the resentment felt toward the hostile people. "Let not the hostility of a people incite you to injustice. Act justly always; that is nearer to righteousness" (5:9). While it is forbidden to let the heart incline toward transgressors (11:114) or to make friends with those who are guilty of transgression, one must deal kindly and equitably even with those opposed to the faith, for Allah "loves those who are equitable" (60:9).

Another natural instinct is the desire to outstrip one's fellow beings in the race for progress and in the acquisition of desirable objects. Islam seeks to regulate the operation of this natural instinct by directing it toward the purpose of achieving moral and spiritual progress. The Quran says that everyone has an urge toward the achievement of some purpose, but that the proper goal toward which to direct this urge is the progressive achievement of righteousness (2:149). If this instinct is not properly regulated it might generate envy, faultfinding, and lack of appreciation of the good qualities of others. It might make a man proud and boastful. All these are harmful qualities against which we have been warned and from which we must seek to safeguard ourselves. One of the prayers taught in the Quran is to seek refuge with God against envy and the mischief of an envious person (113:5). Against faultfinding, the Prophet has said: "If a person [illegible] imputes to another a moral or spiritual fault, let him beware lest the same fault manifest itself in him which he has taken [illegible] imputed to another." The Quran forbids holding other people in scorn or despising them. "Let not one people despise another, haply that people may turn out to be better than themselves, and let not women despise other women, haply these may turn out to be better than themselves" (49:12). Pride and boastfulness and other consequences of the unregulated operation of the in-

[illegible] are condemned. "God does not love [illegible]" [illegible].

[illegible] the propagation of the race is another natural [illegible]. It is wrong to think that the exercise of this natural instinct is incompatible with the cultivation of the highest spiritual [illegible]. This is contrary to the entire conception of natural and spiritual [illegible] by Islam. Natural instincts are a [illegible] of God's [illegible] mental and physical capacities. It is not their existence, but their proper or improper exercise, that is good [illegible]. The neglect of any capacity is itself evil inasmuch as [illegible] useful. That is why Islam does not permit celibacy [illegible] as a way of life. It recognizes that people who [illegible] these systems did it with a good motive, but inasmuch [illegible] against the principle of the beneficent use [illegible] capacities, they hurt themselves [illegible] [illegible].

[illegible] that married life is the better state because it is a [illegible] complete and balanced development of personality, [illegible] the adjustment that state as an ideal towards such development [illegible]. The Prophet has said: "The married state is [illegible]. He who deliberately turns away from our way is not of [illegible]." He who, having arrived at marriageable age is unable to [illegible] a suitable mate, is exhorted to observe complete continence [illegible]. The opportunity of making a suitable mate is presented itself [illegible]. Extramarital relations are [illegible] altogether [illegible].

[illegible] exercise of the right to enjoy property, wealth, [illegible], and the like is another natural instinct. Its unregulated exercise, on the one hand, leads to extravagance, and, on the other hand, to miserliness and hoarding. The first regulation of [illegible] imposed by Islam is that what is spent upon others must be pure and of good quality and should have been lawfully [illegible]. It [illegible] spending that possesses a moral [illegible] productive moral benefits, both for him who [illegible] and for him who receives. "Spend of the good things that [illegible] earned, and of what We produce for you from the earth, and [illegible] what is bad to spend out of it, when you would not [illegible] it except with closed eyes. Know that Allah is [illegible], Praiseworthy" [illegible].

[illegible] regulation introduced by Islam is that through inheritance and ownership is regulated, and the owner's rights [illegible] enjoyment, and transfer of property are safeguarded,

all ownership is made subject to a moral [illegible] who may be in need. "And in their wealth [illegible] who asked for help and [illegible] who might be in need, but preferred not to [illegible] a feeling of modesty or self-respect [illegible] his needs at all because he suffered [illegible] animals] 51:20 . Giving to others should not be with the [illegible] of obtaining a better return from them [illegible] an extravagant scale, which might [illegible] donor unprovided for 17:27 . Beneficent spending is that which is neither extravagant nor parsimonious, but keeps to the middle path 25:68 . Niggardliness is condemned 4:[illegible] , and hoarding is accounted a major sin, entailing severe punishment [illegible] .

These instances should suffice to illustrate how Islam, by seeking to regulate the operation of natural instincts, elevates them into moral qualities. It does not, however, arbitrarily condemn certain qualities as evil and approve of certain others as good. It explains why certain qualities are good and others are evil. Because the object of man's existence is that he should become a manifestation of God's attributes, that which reflects a Divine attribute is good, and should be sought and fostered, and that which runs counter to a Divine attribute is evil, and should be avoided. No person can even make a start in pursuit of the ultimate object without a firm determination to keep strictly to the paths of purity and righteousness, and to eschew all that may [illegible] conflict with them. The universe and the laws that govern it are designed to aid and assist in the process 16:8 . Certain moral qualities have been described as good because they assist in this process. Those that obstruct this process are described as evil. It is, as already stated, a characteristic of good qualities that they are positive and prevail over bad qualities, which are negative 11:115 .

With reference to each moral quality, the Quran explains why it is regarded as good or bad. For instance, the exhortation to repel evil with that which is good is justified on the ground that this is the surest means of striking at the root of hatred and enmity by converting an enemy into a firm friend 41:[illegible] . Transgression and oppression are condemned because they tend to create disorder and to destroy peace 7:56–57 . Sensual behavior toward other people is forbidden because it tends to set up a vicious circle. If it is persisted in, the weak and the poor [illegible]

[illegible] power and wealth in turn, will seek to humiliate those who used to despise them and to treat them with contempt [illegible].

Extravagance is bad because it leads a person into evil company and to the misuse of God's bounties [illegible]. Niggardliness and hoarding, which is the consequence of niggardliness, are condemned because they put wealth out of circulation and deprive its owners as well as others of the beneficent use of it, thus affecting the general welfare prejudicially [illegible]. As regards envy, the Prophet has said: "Safeguard yourselves against envy, for envy eats up the sources of happiness as fire eats up wood." As to adultery and fornication, the Quran says: "It is an indecent act and an evil way" [illegible]. In other words, it is a vice which produces a feeling of secret guilt in the mind and sullies it, and it is a wrong way of achieving the object underlying the sex instinct, namely, the propagation and preservation of the species. It prevents birth or renders the paternity of the child doubtful, thus impeding its proper care and upbringing.

Forbearance and beneficence are incumbent upon man, since everything he possesses—his faculties, his capacities, his wealth, and [illegible]—he has received from God. He must share all this with his fellow beings and be beneficent and benevolent in his [illegible] God has been bountiful to Him [illegible].

Islam has set up a gradation in moral qualities which enables a person to take stock of his moral development and progress for the purpose of discovering in what respect special care and effort are needed. A gradation is as indispensable for the moral development of man as a graduated course of studies is indispensable for the instruction of the human mind. Religion must furnish guidance for people of varying capacities who are at different levels of moral and intellectual development. It is necessary, therefore, that it should set forth gradations of moral values which should enable people to determine where they stand and what needs to be done in order to care for further development. In this connection, the Quran states: "God enjoins equity, beneficence, and treating with care those that are related to kindred; and forbids evils that are not manifest and those that are manifest and causes annoyance and injury to others. He admonishes you, so that you may be thoroughly guided" [illegible]. Thus virtue and vice are each of three grades. All grades of vice must be eschewed and all grades of virtue must be achieved.

The lowest grade of vice is conduct that causes injury to others, for instance, all trespass against the person, property, interests, or honor of a fellow being. Most of these are crimes, the rest are civil wrongs and are punishable or remediable as such. All of them are moral offenses. Legal effort at the regulation of human relations exhausts itself at that level. It is only moral effort that can carry the matter further. The next step in moral development is to avoid all conduct which, though not amounting to trespass and causing injury, would occasion annoyance to others and would offend their feelings. Examples of this are bad manners and various other kinds of social misbehavior. These two classes of evil are manifested in external action, but the source of all evil is the mind, where evil designs are initially harbored and later translated into action. The third prohibition relates to all such thoughts and designs. It is only when these are controlled and barred that a person safeguards himself completely against evil.

Similarly, three grades of virtue or righteous action are prescribed. The first (lowest) is described as equity, or equitable dealing. This means to do good equal to the good one receives from others; furthermore, it means that when one suffers a wrong, one should not impose, or insist upon the imposition of, a penalty in excess of the wrong suffered. This lowest standard of virtue finds expression in what is generally known as the Golden Rule. Although the Golden Rule by implication may enjoin turning the other cheek or walking the second mile, it does so by implication only. In Islam, the three grades of virtue are specified, and this step is merely the first one toward the goal. The next stage is that of conscious beneficence, the doing of greater good in return for good and the doing of good without expectation of any return, and forgiveness of wrong if in the circumstances it may reasonably be expected that forgiveness would help the wrongdoer to return himself. The last stage is instinctive beneficence, a beneficence that flows out from one as love and affection flow out toward one's kindred. Cultivated to that degree, beneficence would resemble a natural instinct, but having gained it deliberately, it would be the highest moral quality. It would manifest itself toward a wrongdoer not only in forgiveness but in beneficence.

Islam attaches great importance to gradation in the process of the attainment of moral and spiritual excellence. The very first Divine attribute in the Quran is *Rabb*, meaning that aspect of the Providence of God which leads stage by stage toward perfection

[illegible]). It is also stated that one of the functions of a prophet is to train people who could in turn assist their fellows in achieving moral and spiritual perfection, stage by stage ([illegible]). It must be remembered, however, that progress toward perfection must be constant and continuous. It does not end with this life, but continues in the Hereafter. Even in Paradise the prayer of the righteous will be: "Our Lord, perfect unto us our light and remove from us our shortcomings" ([illegible]).

The Quran furnishes guidance as to how bad moral qualities must be discarded and good ones fostered. The very first necessity, of course, is to recognize and accept Divine guidance, which is always available ([illegible]).

An essential element in the effort toward achievement of moral and spiritual excellence is the certainty that however low a person may have fallen, it is always possible for him to rise. Islam teaches that man has been endowed with a pure nature. The Quran says that God has created mankind in accord with the nature designed by Him ([illegible]). The Prophet said: "Every child is born endowed with a pure nature endowed upon him by God." It is true that each person is subject to influences of heredity, upbringing, and environment, but these can, where necessary, be corrected or eliminated. Evil comes from outside and can be kept out, or having entered, can be discarded. There is no room for despair. The Quran says: "O My servants, who have committed excesses against themselves, despair not of the mercy of Allah: surely Allah forgives all sins. Verily, He is Most Forgiving, Merciful" ([illegible]). The Prophet warned emphatically against despair. He said: "He who says the people are ruined is the one who causes them to be ruined," meaning that a feeling of despair is the surest way of bringing about failure and ultimate ruin.

The employment of the right foods is another very important factor in the process of moral development ([illegible]). It is not necessary to speculate on the psychological aspect of this valuable [illegible]—keeping company with the righteous. The influence of food and drink on moral and spiritual development has not been scientifically proved, but it is clear, at least, that food and drink are directly related to physical health and growth, and these in turn are surely related to moral and spiritual development. The Quran says that righteous conduct is promoted by moderate parsimony in the matter of food and drink ([illegible]).

Social customs may sometimes [illegible] a [illegible] way of moral development. In the [illegible] must be placed higher than [illegible] habits, which have no inherent value [illegible] have been observed over a long period of time. [illegible] be [illegible] dependent on [illegible] All avenues from which evil might enter [illegible] guarded. Unregulated and [illegible] the sexes has led to the [illegible] cases, and proper regulations are needed [illegible] rule of conduct in all matters where [illegible] available is to follow the middle path [illegible] kinds [illegible].

The greatest comfort, however, is to be [illegible] that man has been created for the purpose of [illegible] fest[illegible] of Divine attributes [illegible]. [illegible] able to achieving that purpose. If in the [illegible] should fall by the way, there is the Father [illegible] God accepts repentance from His servants, and [illegible] deeds [illegible].

Not every default entails a penalty. Many [illegible] of are overlooked [illegible]. [illegible] deliberate wrongdoing, but Divine Mercy [illegible] things [illegible].

It is sometimes thought that the [illegible] by repentance [illegible] rather than checks [illegible] complete misunderstanding. Repentance does [illegible] person who deliberately commits wrong [illegible] and he can thereby escape the consequences [illegible] Indeed, repentance [illegible] the Quran [illegible] "turning away," turning completely away from evil [illegible] back to God along the path of right [illegible]. [illegible] which should engender intense [illegible] evil and a constant yearning after right [illegible] in conduct. All conduct, which includes thought, leaves [illegible] impressions on the soul. True repentance means that the soul [illegible] wrongdoing should be completely washed out [illegible] conduct. Acceptance of repentance and its [illegible] imply that a stage has been reached where [illegible] matter, but given in the sense that the penalty may be [illegible] but that its consequences are [illegible] the [illegible]

[illegible] A human being can forgive only in the limited sense of remitting the penalty, but Divine forgiveness has the quality of wiping out the consequences also. The Prophet has said: "He who repents is like one who has committed no default."

There is also the assurance that good is positive and overcomes and destroys evil. "Surely, good overcomes and destroys evil. This is a reminder for those who would remember. Be then then steadfast in patience, indeed, Allah suffers not the reward of the righteous to perish" [illegible]. The Quran lays down that the recompense of evil is a penalty in proportion thereto, but that the recompense of good is without limit: "Whoso does evil will be requited with the like of it; but whoso does good, whether male or female and is a believer—these will enter the Garden, they will be provided therein without measure" [illegible].

God does not wrong any of His creatures; on the contrary, He multiplies the consequences of all righteous conduct, and adds from His own a vast reward [illegible].

Spiritual values are not separable from moral values, but they [illegible] primarily with regard to the experience of [illegible] with God. The exercise of moral values is in itself a valuable contribution in that regard. A true concept of the [illegible] of God, Power, Sustainer of Creation, Lord of [illegible], Sovereign, the powerful, the Forgiver, the Compassionate, leads to spiritual progress and development. It gives to all and does not harm anyone. The moral value is that a person should sincerely accept and [illegible] in Divine guidance and act in conformity with it. The [illegible] Islam is action in conformity [illegible] expressed in the guidance transmitted through the prophets. Steadfastness in this [illegible] leads to the enjoyment of communion with God [illegible].

[illegible] "Truly, the men are those who sell themselves for the pleasure of Allah: these are the true [illegible]. And, on whom the mercy and blessings of Allah [illegible]. All their acts, deeds, and actions, their [illegible], their sacrifices, in short, their life and [illegible] to God [illegible]. Here arrive at a state [illegible]. The Prophet has said, God becomes their hands with [illegible] and their feet with which they walk, and their [illegible], their eyes, and their ears with which they hear.

The same concept has been expressed in the Quran. It [illegible] those who put their faith in Allah as the [illegible] cence, and then remain steadfast, enter into [illegible] and become the recipients of revelation [illegible] the friends of God, with regard to whom it is said: "Behold! the friends of Allah shall certainly have no fear, nor shall they grieve—those who believed and kept to righteousness. For them are glad tidings in the present life and also in the Hereafter" [illegible] 65]. They enter upon the enjoyment of God's perfect [illegible] very life. The Quran says that for him who fears his Lord and stands in awe of His Majesty and Glory there shall be two Gardens, one in this world, and one in the life to come [illegible] The culmination is reached when the Divine call comes: "O [illegible] at peace, return to thy Lord; thou, well pleased with Him; and He, well pleased with thee. So enter thou among My [illegible] servants, and enter thou My Garden" [89:28-31].

15
Social Values

IN THE WIDER SENSE EVERY ASPECT OF HUMAN relationships is governed by social values. It would, however, be convenient to discuss social values in the narrower sense, namely, those relating to personal relationships and those pertaining to an individual as a member of society, separately from those that may more appropriately be described as economic values and values pertaining to public affairs.

All values affecting man are based upon the concept that each human being is capable of achieving the highest stage of moral and spiritual development and that his personality must be respected. The Quran takes note of diversities of race, color, language, wealth, etc., which serve their own useful purposes in the social scheme, and describes them as Signs of God for those who hear and possess knowledge (30:23). But none of these confers any privilege or imposes any disability. The Quran says that God has divided mankind into tribes and nations for greater facility of intercourse. Neither membership in a tribe nor citizenship in a state confers any privilege, nor are they sources of honor. The true source of honor in the sight of God is a righteous life (49:13). In his Farewell Address, the Prophet said: "You are all brothers and are all equal. None of you can claim any privilege or any superiority over any other. An Arab is not to be preferred to a non-Arab, nor is a non-Arab to be preferred to an Arab."

Islam has established a universal brotherhood. It is stressed that true brotherhood can be established only by virtue of man's relationship with one another through God. Other factors—common interests, common pursuits, common occupations—may help to foster friendship and brotherhood—to a degree, but these very same factors may also engender jealousy and hostility. Islam holds the consciousness that mankind are all equally creatures and servants of God and that they must all constantly seek the

pleasure of God, that can bring about the realization of the brotherhood, which can stand the test of all the [illegible] to which life is subject. "Hold fast, all together, by the [illegible] Allah, and be not divided; and remember the favor of Allah, which He bestowed upon you when you were enemies: He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire, and He saved you from it. Thus does Allah explain to you His commandments, that you may be rightly guided" (3:104).

The family is the basic unit of human society. The foundation of a family is laid through marriage. One of the principal considerations to be kept in mind in the choice of a spouse is set forth in one of the three or four verses that the Prophet always recited on the occasion of the celebration of a marriage. "O ye who believe, fear Allah, and let every soul look to what it sends forth for the morrow" (59:19). This means that the choice should be determined not only with reference to obvious and immediate considerations, but also with reference to the more distant consequences of the contemplated union, both in this life and in the next. The Prophet has said: "Some people marry for their beauty, others for family connections, others for wealth. But the choice should be determined by moral and spiritual considerations, as these are the sources of lasting happiness." Divorce is a kinship within which marriage is prohibited are listed (4:22–25).

It is one of the bounties of God that He has created man and female of the same species and has put love and tenderness between them, so that they constitute a source of peace and joy to each other. "In that surely are Signs for a people who reflect" (30:22). The relationship between husband and wife is described as that of a garment and its wearer. The Qur'an says that husband and wife are raiment for the husband and the husband is raiment for the wife (2:187). A garment provides protection against the elements. It is also the closest thing to a person and hence symbolizes oneself. A husband and wife should be [illegible] love and tenderness" that God has put between them, so that they become [illegible] for each other. The Qur'an says that the best garment is [illegible] the best of all things to use is [illegible] so that a husband and wife should be such a garment for each other.

Women have rights as men have rights, and men are [illegible] that men have towards women. On a basis of mutual respect

[illegible] Men are exhorted to consort with their wives in kindness [illegible] reminded: "If you dislike them, it may be that you dislike [illegible] wherein Allah has placed much good" [illegible].

The Prophet, as noted earlier, said: "The best among you is [illegible] treats the members of his family best." He was himself [illegible] careful and considerate in respect of all that con- [illegible]. On one occasion he was on a journey when women [illegible] the party. At one stage the camel drivers, fearing they [illegible] late, began to drive the camels fast. The Prophet admon- [illegible] "Mind the crystal," meaning that they should have [illegible] to the comfort of the women. His reference to the [illegible] "crystal" implied that woman is delicate and sensi- [illegible] easily hurt. On another occasion he explained that [illegible] like a rib. "You can straighten it out with [illegible] gentleness, but if you try to straighten it out suddenly, you are likely to break it."

[illegible] marriage as an indissoluble sacrament. It [illegible] contract, imposing mutual duties and obligations. An [illegible] contract is a settlement by the husband on [illegible] dower [illegible], so that the wife should own some [illegible] property which she has complete control. Divorce [illegible] Islam, but the Prophet has said that of all things [illegible] most abhorrent in the sight of God is divorce. The [illegible] is spread over a period, during which every [illegible] to settle their out differences and at reconciliation [illegible] differences have arisen, the counsel and help of [illegible] people and even from the husband's [illegible]. It divorce is finally decided upon, the [illegible] to the wife anything he has given her [illegible] provision for her over a period [illegible] required for the purpose of the [illegible] and are reconciled to each other during [illegible] the divorce proceedings are dropped [illegible] [illegible] but only [illegible] treatment and [illegible]. "If you [illegible] only with them, then perhaps only [illegible] may be avoided. In a national or [illegible] where circumstances make it desirable [illegible] be granted to men, but in [illegible] than that which husband may [illegible] with the other, the treatment of

each must be absolutely equal. He must make ide[illegible] for each and spend the same period of time with each. [illegible] detailed regulations and instructions which show that he who avails himself of the permission must submit himself to a severe discipline. The contingency that necessitates [illegible] ity of wives may be worth the discipline, but there [illegible] allowance for self-indulgence. The Prophet has said: "A man who marries more women than one and then does not deal justly with them will be resurrected with half his faculties paralyzed." Preservation of the higher values and promotion of [illegible] must be the constant objectives. Permission to marry more than one woman at a time is a necessary emergency provision for the preservation and fostering of high social values and for safeguarding society against promiscuity. In the Islamic [illegible] no stigma attaches to the institution. Each wife [illegible] position of dignity and honor and there is no discrimination among the children. The permission has undoubtedly been abused, but Islamic society is seeking to eradicate such abuse through legal regulation of the institution.

Great stress is laid on the proper upbringing and training of children. As has already been observed, attention must be paid to the child's proper training long before its birth. The prayer taught by the Prophet, "O Lord, safeguard us against evil [illegible] the issue that Thou mightest bestow upon us [illegible]" when husband and wife come together, is a striking reminder of the duty that the parents owe to their children in this respect. The prayers taught in the Quran in this context have the same object. Abraham's prayer, "My Lord, bestow upon me righteous offspring" (37:100), and Zachariah's prayer, "My Lord, bestow upon me from Thyself pure offspring" (3:38), illustrate this. So also the prayers, "Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous" (25:74), and "My Lord, make my offspring righteous" (46:15). The Prophet has said, "Honor your children," which again draws attention to their being brought up in ways of righteousness so as to make them worthy of honor. One aspect of the commandment in the Quran, "Do not destroy your offspring" (17:32), is that the development of their faculties and capacities should not be neglected [illegible] as that would amount to destroying them.

Infanticide, which was a common practice among certain peoples of human history, is prohibited (17:32). The practice

[illegible] in certain Arab families who prided themselves on their [illegible] status, of infanticide of female children is severely condemned [illegible]. As women and female children were generally [illegible] esteem among the Arabs, the Prophet was very emphatic on proper upbringing of girls, and due consideration being [illegible] to women. He has said: "A person who is blessed with a daughter or daughters and makes no discrimination between them and [illegible] and brings them up with kindness and affection, will be a [illegible] to me in Paradise as my forefinger and middle finger are to each other."

While stressing kindness and affection toward children and [illegible] treating all children tenderly, he did not approve of [illegible] indulgence. He had laid it down as a rule for himself and his family and all his descendants that they should never accept charity. On one occasion when a quantity of dates was brought to the Prophet to be distributed in charity, a small grandson of his took one of the dates and put it into his mouth. The Prophet, putting his finger into the child's mouth and gently extracting the date, observed with a smile: "My dear, Muhammad's descendants are not permitted to partake of charity." On another occasion he said to his daughter: "Fatima, continue to be diligent in [illegible] action, for on the Day of Judgment you will not be [illegible] daughter you are, you will only be asked how you employed yourself."

The Quran lays great stress on kindness toward neighbors [illegible]. The Prophet emphasized on many occasions the duty [illegible] to a neighbor, saying: "So repeatedly and so much has [illegible] upon me the duty owed to a neighbor that I began [illegible] that a neighbor might perhaps be named an heir." On [illegible] while urging his companions to keep constantly in [illegible] the need of kindness toward their neighbors, he said: "[illegible] at all difficult; all that is necessary is that one should [illegible] at all times to share with one's neighbor; even if you [illegible] that [illegible] a meal, it is easy to add an extra cup of water [illegible] the broth with your neighbor."

In the same way, the needy and the wayfarer must be [illegible]. The insistence upon kindness and help to the wayfarer [illegible] striking. Only a person who has had occasion [illegible] lands where even the language is unfamiliar [illegible] appreciate this direction. The traveler need not be [illegible] anything in means. The mere fact that he is in a strange

land, among strange people, and, perhaps unable to express his needs in their language, should make him an object of kindly and helpful attention. On some occasions it may be a great relief merely to be given directions with regard to the road, the situation of a hostelry, or a needed address. All this is part of "the duty of the wayfarer," which is repeatedly enjoined in the Qur'an.

Those burdened with debt and those held in captivity because they are unable to pay their ransoms or to purchase their freedom are proper objects of "spending in the cause of Allah" [illegible].

Orphans have been made the objects of particular care. Their proper upbringing, and the due administration of their property must be ensured. Detailed directions are laid down with regard to the guardianship of minors and the administration of their property. It is the duty of the guardian to check on the [illegible] of the orphan from time to time. When the orphan [illegible] and if he is of sound judgment, his property should be handed over to him in the presence of witnesses. A guardian or administrator of an orphan's property is entitled to a suitable allowance if he does not afford to give the time necessary without compensation, but if he is himself in easy circumstances he is not entitled to any remuneration [illegible]. If the orphan [illegible] to be of defective judgment a suitable allowance should be made for his upkeep, and he should be given such [illegible] he may need, but his property should be duly administered and his interests safeguarded [illegible].

The property of the orphan should not be dealt with to his prejudice by exchange or by being held in common with the property of the guardian [illegible]. The Qur'an reminds the guardian's obligation toward the minor in very emphatic [illegible]: "Let those who deal with minors have the same concern in their minds as they would wish for in respect of their own little ones if they were to leave them behind. Let them therefore fear Allah and always speak the straightforward word. Those who consume the property of orphans unjustly only swallow fire into their bellies" (4:10–11).

Younger people are admonished to show due respect and consideration to older people, and older people are enjoined to treat younger people with kindness and affection. The Prophet has said: "He who does not have kindly towards his younger people and does not show due respect to his elders is not [illegible]."

Islam aims at merging all sections of society into a single

[illegible]ity so that all persons may feel themselves to be members [illegible] the family. A whole set of directions exhorts the believers [illegible] to adopt simple ways of life and not to set up artificial [illegible] in the way of free social intercourse. For instance, the [illegible] are urged toward moderation in food and drink [illegible], [illegible] modesty [illegible]. They should be neither stingy, hold[illegible] their wealth and substance from being shared by others, [illegible], including themselves and the members of their [illegible] toward others who also have a right to share in [illegible] wealth [illegible]; 51:20]. Simple ways of life, dispensing with [illegible] make intercourse easy and agreeable. [illegible] cleanliness of body, clothing, dwellings, [illegible] and the like [74:5-6]. Frequent ablutions and [illegible] are recommended.

[illegible] recognized that there must be diversity of all kinds in a [illegible], and that it is not only futile but harmful to covet [illegible] others excel. Each must exercise his or her own [illegible] talents and strive to promote both individual and [illegible]. All asking of favors should be from God alone [illegible] prohibited except in case of extreme need.

[illegible] good manners are insisted upon. "The true [illegible] the Gracious One are those who walk in the earth [illegible], and when they are addressed rudely they say: [illegible]. "Turn not thy face away from people in [illegible] the earth haughtily; surely, Allah loves not any [illegible]. Moderate thy pace when walking and speak [illegible] than thy speakest" [31:19-20].

[illegible] greetings, which are common throughout the Islamic [illegible] are by you and the mercy of God and His bless[illegible] Quran adds that if the greeted and one's fellow beings [illegible] more than one reserves oneself, or at least return [illegible]. One should do so in a straightforward manner [illegible] equivalent [33:71].

[illegible] people on entering one's own house one [illegible] a matter of courtesy in order not [illegible] by surprise [24:27]; furthermore, when calling [illegible] permission before one enters; and [illegible] should greet the inmates with the salutation [illegible] "Do not enter therein, do not enter until [illegible] permission is granted. But if it be said to you, [illegible] that is purer for you. Allah knows well

what you do. There is no harm for you to enter freely uninhabited houses wherein are your goods. Allah knows what you disclose and what you conceal" (24:29–30).

Before starting on a journey, due provision must be made therefor, to obviate embarrassment (2:168).

Only three types of public associations are approved of. First, those formed for the purpose of promoting the general welfare, in other words, charitable associations and the like. Second, those the object of which is to promote the spread and propagation of knowledge and investigation and research into the sciences, arts, philosophy, etc. Third, those established for the purpose of peaceful settlement of disputes and for removing causes of friction, whether in domestic, national, political, or international spheres, and thereby promoting peace among mankind (4:114). When people are gathered together for a common purpose, they should behave in an orderly manner, and should not leave or disperse without permission (24:63). When required to make room in a gathering, this should be done cheerfully, and all due orders should be carried out with eagerness (58:12).

All people should behave with dignity, and particular attention must be paid to maintenance of order in public places and thoroughfares and in keeping them clean. Persons using public places must take care that no undue inconvenience is caused to others using the same, nor should any person be exposed to risk or injury. The Prophet has said that a person passing through a street carrying anything pointed or with a sharp edge should cover it up, so that nobody is exposed to the risk of injury through his carelessness. He has also directed that people should not move from places where an infectious epidemic has broken out to other inhabited places, as this would result in spreading the infection.

The obligation is laid upon everyone to urge others to good goodness and to seek to restrain them from evil, but with kindness and affection (31:18). Spying, backbiting, and undue suspicion must be avoided (49:13). Someone asked the Prophet whether it was backbiting to mention a defect or shortcoming from which another did in fact suffer. The Prophet replied that that was exactly what backbiting meant, for if the defect or shortcoming did not in fact exist, the person attributing it to another would be guilty both of slander and of backbiting. If a person has been guilty of slandering another, this must not be communicated to the person slandered because it would create mischief. The Pro-

[illegible] has said that a person who slanders another shoots an arrow [illegible], which falls by the way, but a person who hears a slander [illegible] carries the tale of it to the person slandered is like one who [illegible] carries it to its mark.

It [illegible] the duty of every Muslim constantly to seek increase of [illegible] knowledge. The Prophet has said that the seeking of [illegible] is a duty cast upon every Muslim man and woman, [illegible] so far as to add "even if it should involve a journey to [illegible] China." He has further said: "A word of wisdom is the [illegible] of a Muslim. He should seize it wherever he finds it."

With regard to servants, the Prophet has said: "They are your [illegible], and you should treat them as such. Provide them with [illegible] that you eat and the kind of clothes that you wear, [illegible] them a hard task, join them in it to help them com-[illegible]." He has directed that when food is prepared, the person [illegible] prepare it should be invited to partake of it.

[illegible] a laborer must be paid to him "before the sweat [illegible] his body."

[illegible] was very insistent upon kindness toward animals. [illegible] he noticed a dove flying around agitatedly, and [illegible] that somebody had caught its young. He was very [illegible] asked the person to restore the young to the mother [illegible]. When he saw a donkey that had been branded on [illegible] he said that this was a cruel practice. If branding be [illegible], the Prophet pointed out, it must be done on the leg, [illegible] parts are not so sensitive. No animal, he added, [illegible] on the face, as the face is a most sensitive part of [illegible].

[illegible] the most comprehensive directive within the domain of [illegible]: "Help one another in righteousness and virtue; [illegible] one another in sin and transgression" [illegible]. When [illegible] on one occasion, "Go to the help of your brother [illegible] or oppressed," he was asked, "We understand [illegible] by going to the help of a brother who is oppressed, [illegible] we help a brother who is an oppressor?" The [illegible] replied, "By restraining him from oppressing others."

[illegible] has defined a Muslim as "one from whose hands [illegible] his fellows apprehend no harm." He [illegible] a [illegible] for mutual cooperation and help when he said, "[illegible] occupies himself in helping his brother. God occupies [illegible] helping him."

16
Economic Values

THE BASIC ECONOMIC CONCEPT IN ISLAM IS THAT absolute ownership of everything belongs to God alone [illegible]. Man is God's vicegerent on earth. God has subjected [illegible] service "whatsoever is in the heavens and whatsoever [illegible] earth: . . . In this surely are Signs for a people who [illegible] [illegible]. This has been stated in many such texts [illegible] kind and not to any particular individual or group. As [illegible] Who has spoken directly to [mankind] His vicegerents [illegible] then, that [illegible] distortion [illegible] third party and [illegible] dance therewith shall be answerable to God alone [illegible] suffer loss and also incur the displeasure of His Lord [illegible].

Legal ownership by the individual, that is to say [illegible] possession, enjoyment, and transfer of property, is recognized and safeguarded by Islam, but all ownerships, as we have [illegible] ject to the moral obligation that in all wealth [illegible] society, and even animals, have a right to share [illegible]. But this obligation is given legal form and is made enforceable [illegible] legal sanctions, but the greater part is secured by voluntary [illegible] put forth through a desire to achieve the highest moral [illegible] spiritual benefits for all concerned. In fact, these [illegible] legal obligations which [illegible] the intellectual [illegible] moral obligations to be discharged through voluntary [illegible] through every part of the Islamic system. Its operation [illegible] observed in every sphere. For instance, there are the [illegible] Prayer services, and supererogatory Prayers, and prayer [illegible] remembrance of God at all other times. There is the [illegible] fast during the month of *Ramadhan* and supererogatory fasts [illegible] other times. There is the obligation upon those who [illegible] to perform the pilgrimage once, but one may be performed [illegible] any time, and the pilgrimage itself may be repeated as often [illegible] person desires. The same principle holds in the economic sphere.

The object of the Islamic economic system is to secure the widest and most beneficent distribution of wealth through institutions set up by it and through moral exhortation. Wealth must remain in constant circulation among all sections of the community and should not become the monopoly of the rich (59:8).

Islam recognizes the diversity of capacities and talents, which is inherent in man, and consequently the diversity in earnings and material rewards (4:32). It does not approve of a dead-level equality in the distribution of wealth, as that would defeat the very purpose of the diversity, and would amount to denying "the favor of Allah" (16:72). It is obvious that if the incentive of proportionate reward for labor, effort, skill, and talent were to be removed, not only would initiative and enterprise be adversely affected, but intellectual progress would also be arrested. That is why the theoretical doctrine of equal reward irrespective of the diversity of skill, capacities, and talents that have gone into the production of wealth has never been maintained for long, even where it has been proclaimed as state policy, and has had to be modified therefore to various devices designed to secure proportionate reward. On the other hand, Islam does not leave the proportionate reward of proportionate rewards to work itself out mechanically, that too would lead to hardship and misery and would retard the moral and spiritual development of individuals as well as of society as a whole.

The principal economic obligation is the payment of the capital known as the *Zakat* (2:177; 23:5). The word *Zakat* means "that which purifies" and "that which fosters." All original sources of wealth, the sun, the rain, the stars, the earth, the clouds that gather, the winds that drive the clouds and carry the pollen, in fact, all creation, are the gift of God to the whole of mankind. Wealth is produced by the application of man's skill and labor to the resources which God has provided for man's sustenance and comfort and over part of which man exerts proprietary rights, to the extent recognized by Islam. In the wealth thus produced, therefore, three parties are entitled to share: the employer, whether skilled or unskilled; the person who supplies the capital; and the community as representing mankind. The proportion of the produced wealth to be called the *Zakat*. After this has been set aside for the benefit of the community, the rest is property and may be divided between the remaining parties that are entitled to share in it.

The Zakat is assessed on both capital and income. Its incidence varies with reference to different kinds of property, but on the average it works out at two and one-half per cent of the capital value. The proceeds of the Zakat are devoted toward relieving poverty and distress, winning over the cheerful cooperation of those who have not yet completely adjusted their lives to the Islamic system, providing ransom for prisoners of war, helping those in debt, providing comfort and convenience for travelers, supplying capital where talent is available but funds are lacking, providing stipends for scholars and research workers, meeting the expenses involved in collecting and administering the Zakat, and generally toward all things beneficial for the community as a whole, such as public health, public works, medical services, and educational institutions (9:60). It thus "fosters" the welfare of the community (9:103).

Besides the Zakat, which has been described by the Prophet as "a levy imposed upon the well-to-do which is returned to the poorer sections of the people," implying that it is their just due and must be paid back to them, there are other institutions within the economic sphere operating constantly to further the objective of the whole system. One of these is the Islamic system of inheritance and succession. Under this system a person may not dispose of more than one third of his property by testamentary direction. While he is in the enjoyment of normal health he may dispose of his property freely, subject, of course, to the moral obligations, some of which have been noted; but neither by will nor by gift, once he enters upon a stage of illness which terminates in death, may he dispose of more than the permitted one third. By such disposition he may provide legacies for friends, for servants, and for charity.

The rest of the inheritance must be divided among prescribed heirs in specified shares. No part of the one third permitted to be disposed of by will may be used to augment the share of one or more heirs to the prejudice of the remaining heirs. Each heir can take only his or her prescribed share and no more; nor can any heir be deprived of the whole or any part of his or her share. There is a wide circle of heirs. If a person should die leaving a father, mother, wife or husband, sons and daughters, each is an heir and is entitled to a determined share of the inheritance. In some cases the share of a female heir in the same degree of relationship to the deceased as a male heir is equal to that of the male heir. But

normally it is one half of that of a male heir in the same degree (4:8, 12–13).

The difference between the normal share of female heirs and male heirs of the same relationship to the deceased is not in fact discriminatory to the prejudice of the female heirs. Under the Islamic system, the obligation of maintaining the family always rests upon the husband, even when, as is often the case, the wife's personal income may be larger than the husband's. To enable the male to discharge his obligations toward the family, his share in the inheritance is twice that of a female in the same degree of relationship as himself. Far from operating to the prejudice of the female heir, this actually places her in a favorable position as compared with the male heir because she does not have financial obligations to the family. The Islamic system of inheritance operates to distribute wealth so that a large number of people may have a competence or, at least, a little, rather than that one or a few should have a large share and the rest nothing.

Another major provision is the prohibition against the making of loans on interest. The word used in this connection in the Quran is *riba*, the connotation of which is not identical with that of the word "interest," as commonly understood, but for our present purpose "interest" may be used as a rough equivalent. *Riba* is prohibited because it tends to draw wealth into the hands of a small circle and to restrict the exercise of beneficence toward your fellow beings. In the case of loans which bear interest, the lender in effect takes advantage of, and makes a profit from, the need or distress of another. Islam urges the making of loans, but says they should be beneficent loans, meaning, without interest. If the debtor finds himself in straitened circumstances when the time for repayment of a loan arrives, he should be granted respite until he finds himself in easier circumstance, but "If you remit it altogether as charity, that shall be the better for you, if only you knew" (2:281).

It is a mistake to imagine that transactions involving interest bring about an increase in the national wealth. The Quran says that in the sight of Allah it is not a beneficent increase. "But whatever you give in *Zakat* seeking the favor of Allah—it is these who will increase their wealth manifold" (30:39).

Trade, commercial partnerships, co-operatives, joint stock companies, are all legitimate activities and operations (2:275). Islam does, however, lay down regulations with regard to

commercial activities designed to secure that they be carried on honestly and beneficently. All contracts, whether involving large amounts or small, must be reduced to writing, including the term thereof, as "this is more equitable in the sight of Allah and makes testimony surer and is more likely to keep out doubts, and avoid disputes" (2:283). The writing should set out the terms agreed upon fairly, and as a further precaution, it is directed that the terms of the contract shall be dictated by the person who undertakes the liability. If the person on whose behalf the contract is undertaken, is a minor, or of unsound judgment, then his guardian or the person representing his interest should dictate the terms of the contract (2:283).

Monopolies and the cornering of commodities are prohibited; so also the holding back of produce from the market in expectation of a change in price. All this is opposed to beneficence, and those who indulge in such practices seek to take advantage of the distress of their fellow beings. The seller is under obligation to disclose any defect in the article offered for sale. Goods and commodities for sale should go into the open market, and the seller or his agent must be aware of the state of the market before proposals are made for purchase of the goods or commodities from him. He should not be taken unawares lest advantage be taken of his ignorance of the state of the market and the prevailing prices. All this is very clearly laid down by the Prophet.

There are several admonitions in the Quran with regard to the giving of full weight and measure (26:182-184). "Woe unto those who give short measure; those who, when they take by measure from other people, take it full, but when they give by measure to others or weigh out to them, they give them less. Do not such people know that they will be raised again unto a terrible day, the day when mankind will stand before the Lord of the worlds?" (83:2–7).

Defective or worthless goods or articles should not be given in exchange for good ones (4:3). In short, any kind of transaction that does not comply with the highest standards of honesty and integrity must be eschewed, "for God loves not the dishonest" (8:59).

Gambling is prohibited, inasmuch as it promotes bitterness and hatred, and tends to divert those who indulge in it from the remembrance of God and from Prayer, thus occasioning a great deal more harm than any possible benefit that may be derived from it (2:220; 5:92).

[illegible]

[illegible] which it can draw any benefit.

[illegible]

[illegible]

[illegible]

bounty of God and is acquired through the use of resources which God has provided for the benefit of the whole of mankind (51:20). That is why the Quran directs that kindred, the needy, the wayfarer, must be paid their due (30:39). To this end there is emphatic and repeated exhortation in the Quran. Such giving should be in proportion to the need of the person to be helped and in accord with the means of the giver, and should not proceed from any expectation of receiving a return (17:27; 74:7).

It is indeed the highest bounty of God that He should have endowed man with appropriate faculties and capacities and then subjected the universe to man's beneficent service to enable him to achieve the fullest development of his faculties in every sphere of life. Yet some people, instead of putting their faculties to beneficent use in the service of their fellow beings and in spending that which they possess for the same purpose, have a tendency to hold back, not realizing that even from the purely selfish point of view the greatest benefit is to be derived from beneficent spending and not from parsimonious holding back. This is the fundamental principle which is the basis of all prosperity, individual, national, and universal. The Quran emphasizes this repeatedly. For instance: "Behold, you are those who are favored by being called upon to spend in the way of Allah, but of you there are some who hold back, yet whoso holds back does so only to the prejudice of his own soul. It is Allah who is All-Sufficient, and it is you who are needy" (47:38). Holding back renders a person powerless in the true sense inasmuch as he stultifies his faculties, and by putting that which he possesses out of service and out of circulation, renders it completely barren and unfruitful.

The subject of charitable and beneficent spending has so many aspects that they can be better appreciated in the juxtaposition in which the Quran puts them. The following excerpts contain a whole philosophy of spending, giving, and sharing, on which no detailed commentary is necessary:

> The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. Allah multiplies even more for whomsoever He pleases. Allah is Bountiful, All-Knowing.
>
> They who spend their wealth for the cause of Allah, then follow not up what they have spent with reproach or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

A kind word and forgiveness are better than charity followed by injury. Allah is All-Sufficient, Forbearing.

O ye who believe, render not vain your charity by taunt and injury, like him who spends his wealth to be seen of man, and he believes not in Allah and the Last Day. His likeness is that of a smooth rock covered with earth, on which heavy rain falls, leaving it bare and hard. They shall not secure the benefit of aught of what they earn. . . .

The likeness of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is that of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold, and if heavy rain does not fall on it, then light rain suffices. Allah sees what you do.

Does any one of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it, and with all kinds of fruit for him therein, while old age has stricken him and he has helpless offspring, and that a fiery whirlwind should smite it and it be all consumed? Thus does Allah make His Signs clear to you that you may ponder.

O ye who believe, spend of the pure things that you have earned, and of what We bring forth for you from the earth; and seek not what is bad to spend out of it when you would not receive it yourselves except with closed eyes. Know that Allah is All-Sufficient, Praiseworthy.

Satan threatens you with poverty and enjoins upon you what is evil, whereas Allah promises you forgiveness from Himself, and bounty. Allah is Boundless, All-Knowing.

. . . .

If you give alms openly, it is well; but if you keep them secret and give them to the poor, it is better for you. He will remove from you many of your evils. Allah is aware of what you do. . . .

Whatever of wealth you spend, it is to the benefit of your own souls while you spend not but to seek the favour of Allah. Whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

Charity is for the needy, who are restricted in the cause of Allah, who are unable to move about in the land. The unknowing person thinks them to be free from want because of their refraining from asking. You shall know them by their appearance, they do not ask of men with importunity. Whatever of wealth you spend, surely Allah has perfect knowledge thereof.

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord, on them shall come no fear nor shall they grieve. 2:262-264, 272-274.

17
Public Affairs

THE PRINCIPLES GOVERNING THE ADMINISTRA-
tion of public affairs are a part of social values. The first matter
that calls for notice in this context is the concept of the state. Here
again the basic concept is that sovereignty over the universe be-
longs to God, but that mankind, God's vicegerents, are invested
with authority in certain spheres, as a trust, for which they are
answerable and accountable to God. The Prophet has said:
"Every one of you is a shepherd, and every one of you is answer-
able for that which is committed to his care."

Inasmuch as God's sovereignty extends over the whole universe,
the ultimate ideal of the state in Islam is a universal federation or
confederation, of autonomous states, associated together in a
[illegible] manner and for the maintenance and promotion
and co-operation in promoting human welfare throughout the
world. In pursuit of this idea, the Islamic state, established by the
Prophet, which spread rapidly westward through Egypt and
North Africa to Spain, and eastward through Iraq, Iran, and
Central Asia to the confines of China, constituted a single citizen-
ship embracing overall allegiance to a single head, the Prophet
Khalifa, meaning vicegerent or steward, who was the [illegible]
of the Pax Islamica and was responsible for the welfare of the
several peoples, united and inspired by common
ideals. With the decline of moral and spiritual values, the ideal
was neglected. The central authority weakened, provincial
and allegiance to the Khalifa was reduced to a mere [illegible]
and local rulers became virtually independent.

Islam takes note of the diversity that exists among
peoples, and promulgates directives for beneficent administration
of public affairs. These directives, as relevant to the present
world situation as to the times in which they were first revealed

[illegible] had marched forward to the achievement of the ideal for which it has striven and toward which it still works.

A study of the Quran reveals that it contemplates two types of state, having the same ideals and objectives, but differing with regard to the scope of the authority of the state and the manner of its establishment. In this respect, also, the ideal is a state in which the head of state exercises authority in both the secular and the spiritual spheres. The Quran says: "Allah has promised to those who believe and act rightly that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion, which He has chosen for them; that He will surely give them security and peace in exchange for their present fear. They will worship Me, and they will not associate anything with Me. Then whoever is ungrateful after that, such will be the rebellious" (24:55).

The Khalifa is elective. He may be elected directly or, as happened in the case of Umar, the second Khalifa, he may be nominated by his predecessor, the first Khalifa, subject to approval by the people at the death of the first Khalifa. The Khalifa is responsible to the Majlis-ul-Shura and his responsibilities are limited. He must carry them out both in the letter and in the spirit, and be that they are performed within the [illegible] (Gibb and H. M. [illegible]).

The [illegible] of the Khalifa [illegible] provide [illegible] as well as [illegible] the Majlis. The Khalifa is the chief representative of the people.

and he has also promise of Divine support so long as the constitution maintains the character with which the Quran invests it, and does not merely bear the title, as has unfortunately so often happened in the history of the Muslim peoples [illegible].

The other type of state is that in which also the head of state is a representative of the people, with duties and responsibilities corresponding to that of the Khalifa; but with regard to the tenure of office, the scope of his authorities, and the limitations upon them, he is bound by the provisions of the Constitution in conformity with which he is elected to office and which he must uphold. In his case, too, the insistence is upon his role as representative of the people. This is mandatory, for the Quran says: "Verily, Allah commands you to entrust authority into the hands of those who are best fitted to discharge it" [illegible]. It is clear that sovereignty in this context is vested in the people. They are commanded to entrust it to those who are best fitted to discharge the responsibilities attaching to it. The exercise of the franchise for the purpose of electing representatives for the discharge of the various responsibilities of state is thus elevated to a sacred trust. The verse continues: "And when you are called upon to judge between men, or exercise authority over the people, you must do so equitably and with justice." There are two obligations, the one laid upon the people to choose their representatives wisely, and the other laid upon those who are chosen to exercise their authority equitably and with justice, are the very essence of good administration. The verse concludes: "Surely excellent is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing." This implies that the Muslims might from time to time be tempted to depart from these two fundamental principles, and to try other experiments, but they are warned that what Allah has admonished them with is always the most excellent and the most beneficent method by which these responsibilities may be discharged. Allah will watch the discharge of these responsibilities, and should the spirit which Allah desires to inspire all those concerned with their discharge begin to languish or disappear, those responsible for the default would be **accountable to Him.**

The head of a Muslim state is protected against judicial action in respect of the discharge of his public duties, but in respect of obligations undertaken by him in his private capacity as a citizen, he has no privilege and is subject to the same judicial process applicable to any other citizen. Umar, when he was Khalifa, was

[illegible] court to answer a civil charge preferred against him. When he appeared, the judge stood up as a mark of respect. Umar [illegible] that he had come into court not in his capacity as the Khalifa but as a private citizen and that it was utterly wrong and [illegible] with the judge's position for the latter to extend any courtesy to him which was not extended to all other citizens when [illegible] in court. He held that the judge, by his action, had [illegible] his duty of impartiality toward the parties and was no longer fit to exercise judicial functions.

[illegible] the last effective concept of the welfare state. The [illegible] of labor was unquestioned; indeed, we have seen [illegible] the Prophet emphasized this when he said to a laborer, "[illegible] are very dear to God." But Islam also laid down [illegible] of the state to ensure the [illegible] and the [illegible] of all citizens. This is [illegible] as the minimum [illegible] of a decent social organization. [illegible] In fact, the most regular crisis in Islam taken during the time of Umar was sent out for the purpose of ensuring that everybody [illegible] with the basic necessities, namely, food, drink and [illegible].

(illegible) Umar was on one of the many walking tours he [illegible] the countryside during his tenure as Khalifa, he [illegible] a whisper. Following the sound, he came upon a woman [illegible] on the ground. Beside her, three children were crying. [illegible] Umar's question, the woman explained that her [illegible] had gone without food for two days because she was [illegible]. As a last resort, she had put the kettle, filled with [illegible], on the fire, in the desperate hope that the children, [illegible], would sleep with the illusion that a meal was being prepared. [illegible] to Medina, where he collected a sack of flour, meat, and dates. A servant who had been [illegible] to carry the load offered to do so himself.

"No," [illegible] this burden for me on Judgment Day?" [illegible] the Khalifa. He [illegible] the provisions to the woman.

[illegible] "Your [illegible] the Khalifa, not Umar. He [illegible] the people fare."

"[illegible] Umar is not [illegible]," said the Khalifa [illegible].

[illegible]

[illegible] **master that is in his charge."**

[illegible]

[illegible]

[illegible] **condition (3:201).**

[illegible]

[illegible]

[illegible]

[illegible]. In addition to the safeguards inherent in the [illegible] of the administration of justice, a very emphatic admonition already mentioned was added by the Prophet. He said that a party which obtains a judgment in its favor should not consider itself as having a valid right to the subject matter of the judgment if in fact it is not entitled to such right. The mere fact of a judgment in its favor will not shield it against the consequences of the wrong that it would be guilty of in appropriating that to which in fact it is not entitled. The Prophet added that if such a party wrongly appropriates something under color of the judgment, it only "takes home a quantity of fire."

Judges are admonished to carry out their duties with strict impartiality and justice. No party should attempt to corrupt the course of justice through bribery [illegible] or by preventing the evidence [illegible]. A more emphatic and comprehensive injunction: "O ye who believe, be strict in observing justice, and bear witness for the sake of Allah, even though it be against yourselves, or against parents and kindred. Whether this be rich or poor, Allah is more regardful of them than you are. Therefore, guard yourselves against being led astray by low desires, so that you may be able to act equitably. If you conceal the truth or evade it, then remember that Allah is well aware of what you do." (4:136).

Even hostility toward a people should not induce a Muslim or the Muslim community or the Muslim state to act unjustly or improperly toward them. "O ye who believe, be steadfast in the cause of Allah, and bear witness in equity, and let not a people's enmity toward you induce you to act otherwise than with justice. Be just; that is closest to piety. Fear Allah. Surely, Allah is aware of what you do" [illegible].

18

International Relations: Peace

THE WORD "ISLAM" DERIVES FROM A ROOT WHICH means "peace" and "submission." It is interpreted as meaning the attainment of peace through submission to the will of God, that is, through conformity to Divine law and guidance. In the Islamic concept, Divine law includes all laws governing and regulating the universe. Peace and order are deemed essential for material, moral, and spiritual progress.

Among the attributes of God, the Quran mentions that He is "the Source of Peace and the Bestower of Security" [illegible]. The establishment of peace and the maintenance of security, therefore, be the constant objective of mankind.

The Muslim greeting in all parts of the world is: "Peace be on you, and the mercy of Allah and His blessings."

Every pursuit and activity which has a tendency to disturb the peace is severely condemned. "Do not propagate disorder on the earth after peace has been established" [illegible]. "Do not [illegible] about committing iniquity in the earth and causing disorder" [illegible]. "They seek to create disorder, and Allah loves not those who create disorder" [illegible]. "Seek not to propagate disorder in the earth. Verily, God loves not those who seek to create disorder" [illegible]. "There are those who talk glibly and plausibly on all subjects and call God to witness as to the sincerity of their motives and intentions, and yet they constitute the most [illegible] by their persistence in magnifying differences and disputes, and when they happen to wield authority they scurry about in the land seeking to create disorder, which destroys harvests and entails severe suffering and hardship upon men. Allah loves not such conduct" [illegible].

The Muslims are commanded to work wholly for peace [illegible]. No finer example exists than that shown by the Prophet himself.

When the Prophet announced his mission to the people of Mecca, who had known him as an honest, upright, and truthful man, the announcement was received with incredulity. His persistence in the assertion of his claim and in calling men to the worship of One God and to a moral and spiritual revolution in their lives at first drew only ridicule. When here and there his [illegible] began to evoke a favorable response, the ridicule turned into [illegible]. During ten long years the Prophet and his small but [illegible] increasing band of companions were subjected to cruel and merciless persecution. They bore it all with patience and dignity under the most difficult conditions. Neither abuse nor persecution could provoke them into conduct unbecoming orderly law-abiding citizens. Except for a vehement repudiation of idolatry and persistence in proclaiming and [illegible] the Unity of God, the Prophet himself was a model of the small Muslim community in Mecca. It appears ever to have attempted to [illegible] the authority of the assembly of Elders, or the rulers and governors, in regulating the conduct and behavior of the citizens of Mecca. When the persecution became almost unbearable, the Prophet, rather than risk a state of civil disorder in the town, [illegible] that some Muslims should leave Mecca and seek a refuge in the neighboring state of Ethiopia across the Red Sea. Later, other Muslims, including the Prophet himself, migrated to Medina. The Meccans provided the Prophet's enemies an outstanding example of the ugly thing of law and order in a land-locked and merely persuaded group, whose members were [illegible] and whose strength was [illegible].

Though Islam has always stood unequivocally for the Unity of God, the Muslims were admonished not to use harsh words against the idols worshiped by Meccans lest the latter, in their turn, be provoked into blaspheming Allah.

When men themselves proved hostile, "Do not revile those people have We created their doings to seem fair" [illegible]. The point stressed here is that even false doctrines and [illegible] should not be taken into account as having an appeal to those who [illegible] them, all of which [illegible] [illegible] [illegible].

In the domain of international relations, religion and international relations occupy a very important position. Unfortunately, comparatively little attention is paid today to the aspect of

[illegible] It [illegible] that [illegible] [illegible] [illegible]

pelled. A person could perhaps be compelled to say that he believes, but certainly he cannot be compelled to believe in it. Besides, it is pointed out that no compulsion is needed. Guidance and error have been clearly set forth, and everyone must make his choice after due reflection and deliberation.

Islam leases itself upon reason and observation, and invites people to true consideration of its teachings on that basis. "The truth is from your Lord, so let him who will, believe; and let him who will, disbelieve" [illegible]. "There have come to you clear proofs from your Lord, whoever will therefore see and recognize the truth, it will be for the good of his own soul and whoever will remain blind to it shall only harm himself" [illegible]. The Prophet suffered keenly and bitterly when his people appeared impervious to all reason and argument, to the various Signs set forth before them, and to every method of explanation and illustration employed in the Quran. So extreme and constant was his anguish that God repeatedly admonished him: "Haply thou will grieve thyself to death for sorrow after them if they believe not in this discourse" [illegible]; "Haply thou will grieve thyself to death that they are not believers" [illegible]. "Let not thy soul waste away in sighing after them. Surely Allah knows what they do" [illegible]. But it is explained that complete freedom in the matter of conscience and belief is essential for the fulfilment of the Divine purpose. It would be easy for God to compel belief inasmuch as He has power over everything, even the most obstinate people, but they must be left to decide for themselves. "If thy Lord had willed, surely all who are on the earth would have believed together. Will then thou force people to become believers?" [illegible].

Clear directions have been given with regard to the manner in which the message of Islam is to be conveyed to mankind. "Say, this is my way: I call unto Allah on the basis of conscious insight, I and those who follow me" [illegible]. It was the duty of the Prophet and of each one of his companions, as indeed it is the duty of every Muslim all the time, to invite people to the acceptance of the Truth both by precept and by example, but the precept and the example must be such as to provide the requisite spiritual pressure or incentive. "Call to the way of thy Lord with wisdom and kindly exhortation, and reason with them in the way that is best. Surely thy Lord knows best who has strayed from His way; and He knows best those who are right-guided" [illegible].

If these principles were universally accepted and [illegible] upon by Muhammadans, Muslim states would [illegible] would be forced to take place of [illegible] universal [illegible] and peoples [illegible] and [illegible] and should be [illegible] and [illegible].

Islam draws attention to factors which tend to destroy [illegible] peace and order, and deprecate them. Some of these are [illegible] below considered.

Domination of one group by another or the domination of one [illegible] people by another in the international sphere is a potent cause of disturbance of peace, and is strongly condemned. God does not approve of the domination of His creatures [illegible] the purpose of dominating others, and whenever such an attempt is made, God's purpose is [illegible] the rights of those who are dominated or oppressed. In this connection the [illegible] of Pharaoh and his treatment of the people of Israel is cited as an example. "Pharaoh behaved arrogantly in the land and divided the people there into sections; he sought to weaken one section, slaughter their male children, and spring their female children. Certainly he was of the wicked evil. We desired to show favour unto those who had been reduced unto the position of weakness in the land and to make them leaders and to make them inheritors of Our favours and to establish them in the land." [illegible] Pharaoh's end and that of his nobles and counsellors [illegible] a terrible lesson for all succeeding generations [illegible].

Economic exploitation of one people or country by another is also least dominately by the exploiters and [illegible] a threat to peace. The Quran prohibits such exploitation and points out that an economy based on the exploitation of other peoples and their resources cannot be lasting in its consequences, nor can it endure. Only such economic development is beneficial and enduring as is based upon the exploitation of a country's own resources and on equitable sharing with others of the bounties which God has provided for each people. "Do not raise thine eyes covetously after that which We have bestowed on some groups, to enjoy for a period of time ornaments of this life that We may try them thereby. The provision lent we by thy Lord is better and more enduring" [illegible].

Even when a strong and powerful state avoids domination [illegible]

[illegible] weaker states or peoples, its behavior and attitude toward them, if they savor of arrogance or contempt, might cause [illegible] and resentment which could result in the disturbance of good relations and imperil the maintenance of peace. The Qur'an admonishes against such behavior, pointing out that the strength or weakness of a people is no indication or measure of its superiority or inferiority. In any case, the Qur'an emphasizes that, in the process of the rise and fall of nations, a people that is weak today may become strong tomorrow, and meanwhile conduct that could have caused resentment or engendered ill-will would tarnish and lead to disturbance of good relations [illegible].

Another source of international conflict is the divergence between proclaimed intentions and policies and actual practice and conduct.

Disclosures concerning motives and designs are found to be mixed by a state whose conduct is inconsistent with its undertakings and proclaimed policies and aims. From such conflict a situation arises enough to endanger international relations can result. The Qur'an therefore insists on complete conformity of conduct to intentions and professed intent. "O ye who believe, why do you say what you do not. Most displeasing is it in the sight of Allah that you say what you do not" [illegible]. O, the other hand, it warns against indulgence in mere suspicion of other peoples' motives and against seeking to discover pretexts for [illegible] and disagreement, as this [illegible] "O ye who believe, avoid suspicion, for suspicion in some cases might do great harm" (49:13).

Experience shows that a too ready credence of rumors and mere possibilities has caused grave repercussions in the sphere of international relations. The rumors that have their origin in [illegible] may be the product of a [illegible] imagination, but the harm done may at sometime be serious. The Qur'an says: Muslims ought to be extremely careful in this respect. They are [illegible] to apply a rigorous test to everything that may constitute [illegible] a source not completely dependable and trustworthy, for [illegible] "O ye who believe, if news comes to you from an untrustworthy source, examine it carefully, lest you [illegible] a people in ignorance and then be sorry for what you did" (49:7).

The tendency today to broadcast all manner of news, even news that

might have the effect of disturbing people's minds or damaging public opinion, is deprecated. "When there comes to them a matter of security or fear they publish it widely; whereas if they were to refer it to the Prophet and to those in authority among them, those of them whose business it is to investigate would ascertain the truth of the matter. Were it not for the Grace of Allah upon you, and His Mercy, you would certainly have followed Satan, except a few" (4:83). The verse does not deprecate mere the publishing of an irresponsible rumour or a piece of hearsay. Rather, it emphasizes that news which affects public security or is likely to disturb the public mind or agitate public opinion should be referred to the proper authorities for them to determine whether immediate publication is or is not desirable in the public interest.

The Quran is very insistent upon the due observance and performance of treaty obligations (5:2; 17:35). As everything that a Muslim does or undertakes is done and undertaken in the name of Allah, these obligations have, as it were, a sacred character. "Fulfill the covenant of Allah when you make a covenant, and break not your pledges after making them firm, while you have made Allah your surety. Certainly, Allah knows what you do" (16:92).

One element that often leads to differences and disputes concerning the meaning and the carrying into effect of treaty obligations is the type of language that may be employed in expressing the obligations undertaken by the parties. Ambiguity of language which, instead of settling differences and promoting accord, gives rise to disputes and controversies with regard to its meaning and construction should be avoided. Such language in the end leads the parties to suspect each other's sincerity and integrity of purpose. The Quran, therefore, insists that plain words and straightforward language should always be employed for giving expression to agreements that may be arrived at. It is stated that if this course is followed, God will bless the conduct of the parties with beneficence and will eliminate the consequences of their defaults. "O ye who believe, fear Allah and use the straightforward word. He will bless your works for you and cover up your defaults. Whoso obeys Allah and His Messenger shall surely attain a mighty success" (33:71-72). The insistence is upon use of language which should not be open to conflicting interpretations and thus give rise to differences and disputes.

The objective of Islam in the international sphere is an association of strong and stable states allied together in pursuance of the maintenance of peace, freedom of conscience, and promotion of human welfare. The object of all treaties, therefore, should be to further these purposes, and a treaty should not be entered into with the intent of weakening or of taking advantage of the weakness of the other party. This would weaken the whole system and ultimately disrupt it altogether. Subversive methods and exploitation of other peoples carried on under cover of treaties and covenants are therefore strongly condemned. "Be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your covenants a means of deceit between you, for fear lest one people become more powerful than another. Surely Allah tries you therewith. . . . Make not your covenants a means of attaining ulterior purposes, or your feet will slip after it has been firmly established, and you will be faced with evil consequences" (16:92, 93). Treaties should bind people together in brotherhood and protection, and should make them stronger. If made a means of deceit, they would divide and disrupt peoples, and all effort and money spent on them would be wasted, resulting only in loss.

This is followed by an admonition that obligations undertaken in a treaty or covenant should not be evaded or repudiated under the temptation of securing some advantage thereby. The performance of obligations undertaken is a moral and spiritual duty which secures permanent benefits, whereas any advantage gained by evasion or a default in the performance of an obligation will be only temporary and will in the end be lost. This is reinforced with the reminder: "That which you have shall pass away, but that which is with Allah is lasting. We will certainly give those who are steadfast their reward according to the best of what they used to do" (16:97).

It is an obligation of a Muslim state to go to the assistance of Muslims who are subjected to persecution on account of their faith. But even this obligation is subject to the strict observance of existing treaties and engagements, which must be scrupulously observed. "If they seek your help in the matter of religion, then it is your duty to help them, except against a people with whom you have a treaty. Allah sees what you do" (8:72).

Certain situations may arise, however, under which the conduct of one party to a treaty might make it difficult or impossible for the other party to continue its adherence to the terms of the treaty.

[illegible] clearly established that the other party to a treaty [illegible] regard to the rights of Muslims to state [illegible] repudiate the treaty, but only after due notice and [illegible] which would ensure that no prejudice or disadvantage would be occasioned to the other party by such repudiation. In other words, [illegible] an actual breach of the treaty has not taken place, one party to a treaty is not permitted to engage in military preparations against the other party—even when bad faith is suspected—except after due notice that from a specified date the two parties will no longer be bound by the treaty. In case of the other party's having committed a breach of the treaty, immediate action may be taken by the other party. This would permit appropriate action for the restoration of any misunderstanding that might have arisen out of the non-observance of the conditions of the treaty, or the conclusion of a new one if the old one had become untenable and intolerable. In this case, the other party would be forewarned and the other party would be forewarned against surprise and put in a position to make the necessary arrangements consequent upon the abrogation of the treaty (8:58).

On the basis of this statement, it is clear that the preservation of peace is to maintain its determination to prevent any weakness in that respect should make a breach of international peace. Mercy and readiness to enter into a treaty of friendship and is a direct means of preserving peace. Any such mercy lies in that connection should be accepted especially because the benefits resulting therefrom are considerable in proportion to the sacrifices (8:61).

The Prophet set an excellent example by the way he regarded the spirit in which treaties should be entered into and with which they should be carried out. The negotiations at Hudaibiya resulted in a treaty which put an end to a state of war started by the Meccans. Muslims were anxious for the restoration of peace, the Meccans were anxious for the restoration of peace, the Prophet was eager in that behalf. The Prophet had announced early that he would be prepared to accept any terms the Meccans might propose. All that he sought was permission to perform the circumambulation of the Kaaba in peace, which was the well-recognized right of every Arab. Once the area of the Sanctuary was entered for that purpose, no molestation or hindrance could be made to the performance of what was a sacred religious duty in the eyes of the Meccans themselves. In the case of the Prophet and the Muslims, however, the Meccans threatened armed

[illegible]ation. The Prophet would have been within his rights to treat this as a casus belli, but he was determined not to adopt any course which should involve fighting and violence. So he stayed outside the Sanctuary limits, and a course of negotiations was commenced which occupied several days.

In the end, the terms of a treaty were agreed upon, which the Muslims considered not only utterly one-sided but humiliating. During the drawing up of the treaty in writing several incidents and obstructions from the Meccan side. Ali, the Prophet's cousin, who was chosen as the scribe for the text of the treaty, had written that the preamble to the treaty was "Muhammad the Messenger of Allah." The Meccan envoys took exception to this description and insisted that the Prophet should be described as "Muhammad, son of Abdullah." The matter was referred to the Prophet, who said: "I am the Messenger of Allah, and I am the son of Abdullah. It does not matter that I should be described as son of Abdullah. I would accept their suggestion." Ali was reluctant to make the change, but he had to yield.

One of the terms of the treaty was that if a Meccan would become a Muslim and left Mecca to join the Muslims without the permission of his father or guardian, he would be returned to the Meccans. Before the treaty was signed, Abu Jandal, son of Suhail, the very Meccan envoy with whom the terms of the treaty had been finally agreed, escaped from Mecca and arrived in the Muslim camp. He had become a Muslim and therefore was being kept under confinement by his father; he had been severely beaten several times, to which the bruises on his body bore eloquent witness. He sought for asylum, and he appealed to the Muslims to try to persuade the Prophet not to deliver him to the Meccans. The Prophet pointed to the young man that a clause in the treaty provided that in such a case the person concerned would be returned to the Meccans, and that the Prophet was bound by the agreement he had undertaken. Because of the young man's entreaties, however, the Prophet agreed to speak to the latter, and he made a last attempt to induce his uncle to return to Mecca with him. The Prophet, however, was unsuccessful, and the Prophet [illegible] Abu Jandal that it be very patient and [illegible] and [illegible] possible [illegible] for [illegible] in a similar position in Mecca.

Since the Prophet's return to Medina, [illegible] Abu Basir, who had accepted Islam, escaped from Mecca and

arrived in Medina. He was soon followed by two Meccans demanding his return. The Prophet directed that Abu Baseer should be delivered to the two Meccans. Once away from Medina, Abu Baseer, convinced that nothing but torture and possibly death awaited him in Mecca, fought the two Meccans, killing one of them, and then returned to Medina. The Prophet was distressed by what had happened, and Abu Baseer was told that he must keep out of Medina, since it would be a breach of the treaty to permit him to enter. So the young man turned away from Medina, but instead of returning to Mecca he went westward, and contrived to secure some means of subsistence near the coast. He then sent a message to Abu Jandal and others in the same position in Mecca, asking that they join him.

Within a short time Abu Baseer collected a band of young Muslims around him, and he sent word to Mecca that they would bar the coastal route to Meccans traveling north. Quickly the Meccans made representation to the Prophet, asking that he restrain these young men from molestation or violence to Meccan travelers. When the Prophet explained that these young fellows were not within his jurisdiction and so not subject to his authority the Meccans suggested an compromise. If they, the Meccans, dropped the relevant term from the treaty, would the Prophet invite the young men to Medina and make himself responsible for them? This was agreed upon and carried out; and the difficulty was resolved.

In the meantime, two women who had accepted Islam escaped from Mecca and arrived in Medina. Soon their return to Mecca was demanded. The Prophet pointed out that the term of the treaty referred expressly to men and made no mention of women, and that a demand for their return was unjustified. With that the **Meccans had to be content.**

Later the Meccans committed a flagrant breach of the treaty by attacking a tribe in alliance with the Muslims, whereupon the Prophet advanced on Mecca and the city fell without a battle.

It is a duty laid upon Muslims to bring about peaceful settlement and adjustment of difficulties and disputes among [illegible]. If two Muslim states fail to settle their differences through friendly negotiations and if the differences become acute enough to constitute a threat to the maintenance of peace between them it becomes the duty of other Muslim states to exercise their good offices to bring about a settlement on an equitable basis. Should

[illegible] the parties to the dispute be unwilling to avail itself of the good offices of the neutral states, or, having done so, be unwilling to accept and to carry out the terms of the settlement proposed, the neutral states must all combine to consider and adopt measures to compel the submission of the recalcitrant state. For this purpose, recourse may be had to the use of force if necessary. In proposing a settlement, the intervening states should keep in view the original dispute or difference between the parties. Matters unrelated with the dispute should not be raised or introduced in connection with the settlement. When both parties are finally ready to accept the settlement, it should be carried into effect without delay. The intervening states should not raise extraneous matters, such as an indemnity or compensation for the trouble caused to them or for the expenses incurred by them in connection with any action necessary to procure acceptance or enforcement of the settlement; nor should the intervening states seek any advantage for themselves out of the settlement. An award made or a settlement proposed by the intervening states is sometimes described as "the commandment of Allah," and refusal to accept it or to carry it out is described as "transgression."

19
International Relations: War

ISLAM REGARDS WAR AS AN ABNORMAL AND destructive activity, to which recourse should be had only as the last resort. The Quran describes war as a chastisement and declares that it is God's purpose to put an end to it whenever it erupts, meaning that when war [illegible] it should be waged in such a manner as to [illegible] the minimum damage to life and property. [illegible] be brought to a close as quickly as possible. [illegible] Kindness for war. Allah extols [illegible]. They [illegible] disorder in the earth, and Allah loves not [illegible] corruption. If [illegible] were [illegible] would be filled with [illegible] and [illegible] of God [illegible].

When the Prophet left Mecca for Medina, [illegible] Meccans [illegible] presence and the [illegible] Muslims would be [illegible] to leave them in peace in Medina. [illegible] proved a vain hope. The Meccans [illegible] a reward of one hundred camels for the person who [illegible] over the Prophet to them, dead or alive. When the [illegible] arrival in Medina, where he was received with [illegible] in fact accepted as the only alternative to the people of Medina. In the Prophet's [illegible] an alternative to the people of Medina. In the Prophet's [illegible] force of necessity, or Medina will be [illegible].

Thus war was declared upon the Muslims by the Meccans.

It was under these circumstances that the Muslims were [illegible] to take up arms and fight against [illegible] [illegible] in the cause of religion and freedom [illegible]. There was no question of dispute between the Muslims and the Meccans. It is emphatically stressed in the Quran that a [illegible] is not to be granted to repel a [illegible]

[illegible] revelation. The Quran states that God [illegible] Muslims in the fighting which had thus been [illegible] because they were the oppressed party, but [illegible] when God grants them security they must [illegible] righteousness and purity, both in [illegible] the people.

[illegible] is granted to those against whom war is [illegible] been waged. Allah indeed has power [illegible] those who have been driven out of their homes [illegible] said 'Our Lord is Allah,' those who, if [illegible] the earth, will observe Prayer and pay the [illegible] and forbid evil. If Allah did not repel [illegible] those who fight against it, there would [illegible] cloisters and churches and synagogues, wherein the name of Allah is oft commemorated. Verily Allah will surely help those who help Him. Allah is [illegible], Mighty. With Allah rests the final issue of all [illegible] war is permissible only to repel or halt [illegible] even in the course of such fighting, Muslims are [illegible] merely aggressive measures. "Fight in the [illegible] those who fight against you, but do not [illegible] Allah does not love aggressors" (2:190).

[illegible] that the object of any fighting forced [illegible] Muslims is to put down persecution, "for persecution [illegible]." But during the course of the war, all [illegible] and limitations must be observed except [illegible] to observe them; in that case Muslims may [illegible] to the extent to which the enemy di[illegible]. Should the enemy desist from the [illegible] Muslims should do likewise, for "Allah is Most Forgiving, Most Merciful" (2:192). When freedom from persecution [illegible] brought to an end, "Fight them until [illegible] religion is freely professed for Allah" [illegible] the enemy continuing the fight. "But [illegible] that no hostility is allowed except [illegible] (2:193).

[illegible] that Islam makes a great distinction [illegible] so long as the enemy con[illegible] war with the object of repression [illegible] persecution, and worship. When free[illegible] the enemy desists and disposes [illegible]

to make a just and equitable peace, [illegible] are basic and fundamental directives. They permit no [illegible] ment or deviation. There are a [illegible] directives in the Qur'an with regard to war and warlike activities, but they are all [illegible] to the conditions here laid down, and must be so construed.

It does not follow, however, that fighting is to prevail under any other circumstances. What these verses mean is that the conditions here set out, fighting is made obligatory [illegible] which cannot be evaded. There may be a situation [illegible] aggression or to strive for the preservation of peace, and these [illegible] involve the obligation to fight; as, for instance, the obligation upon Muslim states who are seeking to bring about a settlement of a dispute between other Muslim states and who [illegible] the acceptance and implementation of a just and [illegible] without recourse to fighting against the recalcitrant state. In the same way, fighting may become obligatory for the purpose of safeguarding the security of the state. But all such fighting must comply with the condition that it be undertaken against oppression or oppression and not be carried out in an aggressive manner.

Should war become unavoidable, every effort must be made to limit its mischief and horror and to bring hostilities to a close as early as possible. Savage practices like disfiguring the enemy and torturing prisoners of war, which were common in pre-Islamic Arabia, are prohibited in Islam. With regard to customs and practices in themselves not harmful or revolting, the principle laid down is that the Muslims might extend recognition and [illegible] ment to the enemy and might retaliate to the extent to which an injury or a wrong is inflicted upon them, but that the better part would be to endure and to forgive (16:127).

Islam does not permit the use of weapons or devices which are calculated to cause destruction on a wide scale unless first used by the enemy. It forbids the killing or capture of non-combatants as well as molestation of monks and hermits of religious orders, old men, women, and children; nor does it permit wanton destruction of property or of sources of wealth. Damage to property is permissible only if it is unavoidable in direct prosecution of a war. The directions given by the Prophet to Zaid when he was put in command of the force sent to Syria, and those given by Abu Bakr, the first Khalifa, to Zaid's son, Usamah, who was commissioned to lead an army to the northern frontiers to check a threatened invasion by the Byzantines, furnish good illustration

[illegible] Islam forbids to limit the [illegible] war and to [illegible] aspects of close association [illegible] [illegible] fight with courage and steadfastness [illegible] [illegible] about that. One of the principles [illegible] the use of force against the enemy is that [illegible] Israel when they were [illegible] with [illegible] steadfastness [illegible] [illegible] help us against the [illegible] people."

[illegible] "How many prophets have there been, [illegible] of devoted men who fought beside them? They [illegible] that befell them in the way of Allah, nor [illegible] weakness, nor did they humiliate themselves before the [illegible]. And Allah loves the steadfast. The only words uttered by them [illegible] Our Lord, forgive us our errors, and our excesses in our [illegible] steps and help us against the disbelieving people" (3:146-147).

[illegible] courage and steadfastness. No [illegible] "Allah loves those who fight in His cause [illegible] company." Concerning those who [illegible] "Allah loves those who fight in His cause [illegible] as though they were a strong structure [illegible]" (61:4).

[illegible] battle and in the face of the enemy, the [illegible] to God is not to be neglected. The strengthening and [illegible] spirit must be attended to at all times. [illegible] [illegible] and necessity, and so becomes a duty to be [illegible], but it must always be remembered that it is only [illegible] and safeguarding suitable conditions for the [illegible] to the purpose of life. It [illegible] [illegible] the [illegible], therefore, the soul must [illegible] remembrance of God, and the [illegible] His worship as much as circumstances permit. [illegible] relating to conduct of war are the [illegible]. When the [illegible] among them, and leaders of the Prayer [illegible] part of them stand in Prayer with thee, and let them take their arms. The enemy wish that

[illegible] neglected. If you are [illegible] [illegible] [illegible]

[illegible] time the enemy should propose a truce or should show [illegible] to agree to a cessation of hostilities, the Muslims [illegible] be ready to avail themselves of the offer so that fighting [illegible] terminated or suspended and further damage to life and [illegible] obviated. An offer of truce or suspension of hostilities [illegible] be declined merely on the suspicion that it may have [illegible] prompted by ulterior motives. It is expected of the Muslims [illegible] they are forced to take up arms, they should embrace every [illegible] opportunity of putting an end to fighting so that the differences [illegible] between them and their enemy may be resolved through peaceful [illegible] "If they incline toward peace, incline thou also toward [illegible] and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. If they intend to deceive thee, then surely Allah [illegible] sufficient for thee. He it is Who has strengthened thee [illegible] His help and with the believers" (8:62–63).

[illegible] Pre-Islamic Arabia few prisoners of war were taken. These were [illegible] generally themselves in the course of a battle, and for [illegible] ransom was not expected, were often killed after [illegible] battle. Those who were spared and were not ransomed were [illegible] among the victors as slaves, and life for them became [illegible] of misery and suffering. Tribal raids were often [illegible] for the purpose of plunder and for capturing men and women who could be sold as slaves.

[illegible] with regard to prisoners of war was that in the [illegible] prevailing there were no regular armies, nor any [illegible] establishments or institutions. For the purpose of [illegible] were assembled on an *ad hoc* basis, and each person [illegible] had to look after himself for everything. Those [illegible] mounted had to provide their own mounts; the [illegible] to walk. Each person carried his own supplies of dried [illegible] and roasted barley, and water, which were the only [illegible] available and all that was needed; also, he provided [illegible] arms. The victorious side recouped itself out of spoils [illegible] the field of battle, including arms, armor, camels, and [illegible] as well as out of the ransom of prisoners of war; failing ransoms, put the captives to work. Prisoners were distributed [illegible] victorious soldiery, the share of each being determined [illegible] in the way of arms, equipment, and the like.

[illegible] the advent of Islam, these conditions were greatly modified [illegible] everything was placed on a humane basis. No prisoners [illegible] taken except as the result of fighting in the course of a

[illegible]

captives except when he [illegible] [illegible]

[illegible] Hereafter, Allah's Mercy, Wrath [illegible].

Prisoners taken in the course of regular warfare [illegible] [illegible] (Qur'an [illegible]). [illegible] were not ransomed, they were still distributed among the [illegible] but the [illegible] to whom they were assigned as members of the family. The Prophet's direct [illegible]: "You must feed them as you feed yourselves, and clothe them as you clothe yourselves; and if you find that any of them are [illegible] and set them a hard task, you must help them in their [illegible]selves." If any person to whom a prisoner was assigned was guilty of ill-treating his captive, such captive became the property of the person who had been ill-treated and he was entitled to his freedom. The Prophet observed a Muslim who had raised his whip to strike a prisoner and [illegible] exclaimed to him: "Whatever you do, do [illegible]! Do you not know that God has more power over you than you have over this prisoner?" The man's arm dropped [illegible] as he said: "Messenger of Allah, I set him free." The Prophet replied: "If you had not, or else Allah's wrath would [illegible] upon you."

Any prisoner of war whose ransom was [illegible] could obtain a written statement fixing his ransom. Once this [illegible], the prisoner is free to employ himself as he [illegible] making the agreed payments toward his ransom. In such [illegible] the person to whom he has been assigned is under [illegible] to treat him as much as possible out of his own resources to enable him [illegible] fulfil the terms of the agreement (24:33). In case a dispute [illegible] concerning the amount or the [illegible] of the ransom to be paid, the prisoner out of his earnings, the matter is to be settled by the [illegible] judge. In fact, the ransoming of captives by the Muslims themselves as a charitable act is highly commended (2:177).

As has been seen, there was a continuous state of war between the Meccans and the Muslims, beginning with the hijra and continuing until the Treaty of Hudaibiyya established a truce. It so happened that after the battle of Uhud there was a severe famine at Mecca. The Prophet, overlooking all the suffering that the Meccans had inflicted upon him and the Muslims

Mecca, and the war that the Meccans had started against the Muslims as soon as they had established themselves in Medina, raised a fund from the Muslims, who themselves suffered from extreme privation, and arranged to send relief to Mecca. Later the chief of a powerful tribe became a Muslim. This tribe controlled the route by which grain and other foodstuffs were transported to Mecca, and the chief threatened to put an end to this traffic. The Meccans appealed to the Prophet at Medina, requesting that the chief be dissuaded from carrying his design into effect. The Prophet sent word to the chief, directing him not to interfere with the supplies proceeding to Mecca, and the chief desisted. Thus did the Prophet, during the course of war, deal with a people who had proved themselves bitter and implacable enemies. His generous treatment of them after the fall of Mecca is unique and unmatched in history.

20

Life after Death

LIFE AFTER DEATH IS A SUBJECT ON WHICH [illegible] knowledge can be gained only through revelation. The [illegible] has said: "The conditions of the life after death are such that [illegible] eye has not seen them, nor has the ear heard of them [illegible] mind of man conceived their true reality." Even the [illegible] man can acquire knowledge of the life after death [illegible] in the language of symbol and metaphor. All [illegible] concerning of that life can be by way of [illegible].

Man's life on earth is not in itself a perfect whole [illegible] plete; it lacks fulfilment. To [illegible] it consists [illegible] a snapped ribbon, leaving [illegible] nothing to follow, the consideration of values in this [illegible] have little meaning and, indeed, would be [illegible] There would be no accountability and [illegible] bility. More than that, there would be no [illegible] deepest yearnings of the human soul. Such [illegible] in this life is only a twilight experience.

Islam insists on belief in the life after death. There are [illegible] matters of belief which Islam regards as essential, but belief [illegible] life after death is concomitant with belief in the [illegible] 5:70). Failing belief in the life after death, there is no [illegible] The absence of such belief is almost a negation of, and in [illegible] with, belief in a Wise Creator.

Too often has man been apt to say: "There is no life [illegible] our present life. We were without life and [illegible] shall not be raised again" (23:38). "Man says: 'What! When I am dead shall I be brought forth alive?' Does not [illegible] that We created him before, when he was naught?" [illegible]. Man, and indeed the whole universe, has been [illegible] from a state of nothingness. It is idle to contend that [illegible]

[illegible] observation merely confirms that man dies and his body disintegrates, therefore his personality and his existence come to a final end with death. Man's very coming into existence is proof that there is the possibility of continuation. When the fact of man's having been brought into existence through a long process is [illegible] against the existence of a Wise and All-Powerful Creator, [illegible] it is inevitable that man was created for a purpose, and the fulfilment of that purpose demands a continuation of life.

[illegible] say: 'When we shall have become bones and broken pieces, shall we be really raised up as a new creation?' Say: 'Be ye stones or iron or some created thing which appears hardest in your minds, even then shall you be raised up.' Then will they ask: 'Who shall restore us to life?' Say: 'He Who created you the first time.' They will then shake their heads at thee and say: 'When will it be?' Say: 'Maybe it is nigh. It will be at the time when He will call you.' And then you will respond praising Him, and you will think that you have tarried but a little while' [illegible].

It is a misconception that a continuation of life beyond this life must involve the assembly of a dead body's bones and pieces after everything has disintegrated and decomposed, so as to reconstitute the body. The body, which is developed for terrestrial existence, is fashioned for the conditions of this life. Life after death cannot and does not mean that the dead will be reassembled and reconstituted upon the earth. Even if that were possible, the earth could not hold a billionth fraction of them. Consequently, the decomposition and disintegration of the human body is completely irrelevant to the possibility of life after death.

The Quran draws attention to the phenomena of sleep and dreams to illustrate that man is capable of undergoing experiences and receiving impressions without physical participation in space and time. These experiences being part of this life, the connection between the soul and the body is no doubt maintained while the experiences last, though their physical co-relations are transcended. There is, as it were, complete realization that the total creature, body and soul, is participating in them. The Quran states: 'Allah takes souls unto Himself at death, and during their sleep the souls of those who do not die. Then He retains those on which He has passed a decree of death, and sends the others back for a named period. Therein are Signs for those who reflect' [illegible]. The admonition to reflect over the Signs which this

[illegible] drawn attention to is a clear indication that man [illegible] an understanding of the nature and reality of the soul and its condition after death by pondering over his experiences during sleep.

During sleep the body represents a natural suspended state of animation, while the soul undergoes experiences and receives impressions which leave a slight or deep impression upon it, according to the intensity of the experience. Some of these experiences are vivid enough to leave a permanent impression upon the personality. These experiences are not confined to dreams, when the functions of the body have been reduced to a minimum, and the person undergoing the experience is utterly unaware of anything outside the dimensions of the experience itself. In many cases, people undergo similar experiences in a state of complete wakefulness, though for the moment there is, as it were, a withdrawal from other activities, mental or physical. These are generally described as visions. Dreams and visions, however, must not be confused with the effect produced upon a person's consciousness when he is under hypnotic or mesmeric control or influence. That is an altogether different kind of experience, and it is well established that such influences and controls can be exercised through concentration and practice, without any other power or skill.

The Quran invites attention to physical birth into this life for the purpose of illustrating the process of rebirth that takes place when the soul passes after death:

"Does not man see that We have created him from a mere drop of seed? Yet behold, he is given to constant argument. He coins similitudes for Us and forgets the process of his own creation. He says: 'Who can quicken the bones when they are decayed?' Say: 'He Who created them the first time will quicken them anew. He knows every kind of creation full well, He who produces for you fire out of the green tree, and behold, you kindle from it. Has not He Who created the heavens and the earth power to create the like of them?' Yea, and He is indeed the Supreme Creator, All-Knowing" (36:78-82). Attention is here drawn to the process of man's own creation for the purpose of this life. The flesh, the bones, the muscles, the blood, the brain, and indeed all the faculties and the whole complicated and yet wonderfully co-ordinated machinery of the human body constituting a complete microcosm is all potentially contained in less than a millionth part

[illegible] fluid. The Wise Creator knows what He is doing. In [illegible] with the marvelous provisions that He has already made, [illegible] drop of fluid in due course experiences a new creation at [illegible] and matures into an intelligent human being, capable of the [illegible] attainments in every field of life. The center of the whole [illegible] is the soul. The body is an essential part for the purpose of [illegible] the conditions of this world. Up to a point, the soul and the [illegible] together constitute a unit and are indissoluble; then dissolution [illegible] and that is the end of life upon earth, but that is not [illegible] itself. At death the functions of the body come to an [illegible], and except for considerations of decency and respect for the [illegible], it is immaterial how the body be disposed of. The soul then [illegible] upon a process of rebirth, during the course of which it [illegible] a new frame, and the result is another organism for the [illegible] of the new life. Thus "the bones are quickened," but [illegible] are quickened out of the soul itself. "He knows every kind of [illegible] full well" indicates that this "quickening of the bones" [illegible] be a new kind of creation. The Wise and All-Powerful Creator Who created man from an insignificant drop of fluid and [illegible] the whole universe for the fulfillment of the purpose of human life has power to endow the human soul with the capacity to develop into a new organism; and He has power to transport [illegible] into another universe in which it may find its complete [illegible].

"Verily, We created man from an extract of clay; then We placed him as a drop of seed in a safe depository, then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; [illegible] We developed it into another creation. So blessed be Allah, the Wisest of Creators. Then after that you must surely die. Then on the day of resurrection will you be raised up" [23:12–17].

"[illegible] We developed it into another creation" refers to the stage when the body is quickened by the soul. After death, the soul [illegible] the same process to be "developed into another [illegible]." At death, with reference to the fallen life awaiting it, [illegible] is, so to speak, in the condition of the sperm drop. It passes through a stage which may be compared metaphorically to the womb, where it develops the faculties that may be needed [illegible] would be appropriate to, the conditions of the Hereafter. Its birth into a new life after passing through the process of developing its faculties to a certain degree, is the resurrection.

Even before that time is reached, the soul is like [illegible] those his own existence and is endowed with [illegible] like those of an embryo in the womb.

"Does man think that he is to be left to himself, without purpose and without [illegible]? Was he not a drop of [illegible] then he became a clot; then God shaped and [illegible] then He made of him a pair, male and female. Has [illegible] the power to raise the dead to life?" [illegible]. There is the only one answer to that question: "Yea, for He is the Al-Knowing Creator."

Those who reject the life after death do so because they refuse to let reality influence their judgment. They are too arrogant to admit the possibility of even the Creator having power over them to continue their existence in the Hereafter and to call them to account for what they did in this life. "Your God is One God. As to those who do not believe in the Hereafter, their hearts are strangers to truth, and they are full of arrogance. Undoubtedly, Allah knows what they conceal and what they [illegible]. Surely, He loves not the arrogant. When it is said to them: 'What think ye of that which your Lord has revealed?' they say: 'Mere fables of the men of old'" [illegible].

He who is still hard to convince is admonished: "Man is self-destroyed! How ungrateful! From what does He create him? From a drop of seed! He creates him and proportions him. He makes the way easy for him; then He causes him to die and assigns a grave to him; then, when He pleases, He will raise him up again" [illegible]. The grave here does not mean the tomb in which the body is interred. Not all bodies are buried in tombs; many are cremated, some are devoured by wild beasts, some perish in a conflagration, some drown in water. The grave refers to the phase through which the soul passes after death, and in which it continues till resurrection, which corresponds to the phase through which the embryo passes in the womb where it develops the organs and faculties appropriate to its life upon earth.

That the soul is not without feeling and perception even during that stage appears from the following: "Those whom the angels cause to die while they are wronging their souls will offer submission, saying: 'We used not to do any evil.' Nay, surely Allah knows well what you used to do. Then enter the gates of Hell to dwell therein. Evil indeed is the abode of the arrogant" [illegible]. Similarly, with regard to the righteous it is said: "For those

[illegible] there are [illegible] in this world, and there are [illegible] the Hereafter, [illegible]. The element indeed is the absolute [illegible].

[illegible] those whom the angels cause to die while they are pure [illegible] say, 'Peace be to you! Enter heaven because of what you used to do' [illegible].

It [illegible] that the conditions of the life after death, though [illegible] expressed to some degree in terms of human [illegible], have not the same character as the conditions of this life. Compared with the conditions of this life, they are purely spiritual, [illegible] they are so manifested that they are felt and experienced [illegible] with far greater intensity than are the conditions of [illegible] in the course of existence here. It is not possible with our present faculties to realize the true nature of the conditions of the life after death. All that is possible is to attempt some approximate, [illegible] understanding of them. As the Prophet has said, it is not possible for the mind of man to conceive of the true reality of these conditions. The Qur'an states: "No soul knows what bliss is kept concealed for it as a reward for its good works" [illegible].

A study of the Qur'an reveals that each human [illegible] through [illegible] during this life develops certain qualities or [illegible] which render it capable of the experience and [illegible] of the conditions of the life after death or which become [illegible] adapted to these conditions. We see, for instance, that [illegible] organism reacts agreeably to the conditions of this life and finds joy and happiness in them. A defective or diseased [illegible] reacts painfully to these conditions of this life which [illegible]. For instance, the light of the sun, rendered agreeable by [illegible] and a great source of delight on account of the functions it [illegible] in human intercourse and the performance of daily tasks [illegible], and the beauties that it reveals, becomes unbearable [illegible] to one with such eyes [illegible] so [illegible] are not quickly shielded from the intense rays of the [illegible] may suffer permanent injury and even [illegible]. The [illegible] applies in respect of the other senses, hearing, smell, taste, [illegible], sense of heat and cold, and the [illegible] sense.

[illegible] with the spiritual senses. The reaction of the [illegible] the life hereafter will be governed by the condition in [illegible] of the person in that life. A diseased soul will react painfully, [illegible], to the conditions of the life after death. It may [illegible] intolerable tortures, according to the degree to which its [illegible] have become diseased during its life on earth. A healthy

soul will reap justly to all the consequences of its actions. "We call to witness the soul and its perfect proportion! He revealed to it what is wrong for it and what is right for it. Indeed, one indeed will surely prosper who purifies the soul, and indeed one who corrupts it will be ruined" (91:7–10).

The same concept is expressed in a different manner: "Verily, he who comes to his Lord a sinner, for him is hell; he shall neither die therein nor live" (20:75). This means that he who enters upon the life after death with a diseased soul will have to face prolonged suffering, from which he will not be able to obtain release through complete extinction, for the soul is immortal, and does not suffer extinction; nor will he be, during this period of suffering, in the full enjoyment of life, for his existence will be only a series of miseries and torments. "But he who comes to Him as a believer, having acted righteously, for such are the highest ranks: Gardens of Eternity, beneath which streams flow, they will abide therein forever. That is the recompense of those who keep themselves pure" (20:76–77). Those who keep their souls pure, that is, those who develop their spiritual faculties in this life into a state of purity which is the state of perfect health for the soul, will experience spiritual reactions that are blissful, the intensity of these reactions depending upon the degree of attainment achieved by the soul in this life.

The whole concept is well illustrated in the Quran, where the consequences of certain types of conduct in this life are described as defects and shortcomings that will affect the soul in the life after death. For instance, the Quran says that he who is blind in this life will be blind in the life after death, and will find himself even more astray (17:73). This obviously does not mean that a person who is physically blind in this life will be spiritually blind in the next. Blindness here means spiritual blindness. He who has failed to develop spiritual insight in this life will be blind in the life to come. For instance: "How many a city have We destroyed which was given to wrongdoing, so that it is fallen down on its roofs and how many a well is deserted and how many a lofty castle in ruins! Have they not traveled in the land, so that they may have hearts wherewith to understand, and ears wherewith to hear? For indeed it is not the eyes that are blind, but it is the hearts which are in the bosoms that are blind" (22:45–47). This shows clearly that the failure to observe, to ponder, and to take heed gradually deprives a person of spiritual insight. He becomes

[illegible] Such persons, when brought face to face with the consequences of their neglect or indifference, will exclaim: "Had we but listened and exercised our judgment we should not [illegible] among the inmates of the blazing fire" (67:11). He [illegible] the faculty of observation and reflects over what he [illegible] and draws the right conclusions therefrom, his [illegible] will be sharpened and he will enter upon the life to come [illegible] capable of experiencing the utmost delight in reasoning [illegible] of that life.

A[illegible], it is stated that those who are placed in authority and [illegible] that authority, thus creating disorder in the land instead of [illegible] and cementing human relationships, will be afflicted [illegible] spiritual deafness and blindness (47:23-24). Persistence in [illegible] deprives a person of the faculty of appreciating [illegible] given to him or of drawing a lesson from his own [illegible] and reflections. He becomes haughty and arrogant, [illegible] tolerate any questioning of his own judgment or [illegible] the manner in which he exercises authority.

In the same way, whoever turns away from Divine guidance [illegible] to lose his spiritual sight. He may [illegible] his superficial perceptions and clearly intuitive, may [illegible] above the need of any guidance, but by [illegible] from Divine guidance he is in effect destroying his [illegible]. "Whoever will turn away from My Remembrance, [illegible] life, and on the Day of Resurrection We shall raise [illegible] blind. He will say: 'My Lord, why hast Thou raised me [illegible] while I possessed sight before?' God will say: 'Thus it [illegible] Our Signs came to thee and thou dost disregard them. [illegible] will thou be disregarded this day'" (20:125-126).

The Quran explains that all human action leaves an impress [illegible] and that the soul when it enters upon the life to [illegible] the sum total of this impress within it, and reacts in [illegible] accordingly. The record of a person's acts and their [illegible] will be presented to him as an open book, and he [illegible] to read his book and to follow the course that it lays [illegible]. His destiny will be determined by his record. He [illegible] to render an account of the manner in which he spent [illegible] and that very account will constitute his reward [illegible] punishment. "Every man's works have We fastened to his [illegible] on the day of resurrection We shall place before him a [illegible] he will find wide open. It will be said to him: 'Read

[illegible]

[illegible] Hereafter [illegible] Neither [illegible] [illegible]

[illegible] the spiritual [illegible] [illegible] be manifested accordingly. There [illegible] [illegible] perfect and [illegible] perfect [illegible] [illegible] in this life. A person's defective and disordered [illegible] [illegible] shall, through its reactions to the [illegible] [illegible] [illegible] to the evil use to which it was put [illegible] [illegible] "Were we [illegible] to hear their ears, and their eyes, [illegible] shall hear voices against them as to what they used to [illegible] They will say to their skins: 'Why bear ye witness against us?' [illegible] These will reply: 'Allah has made us to speak, Who makes [illegible] everything else to speak.' He it is who created you the first time, and unto Him have you been brought back. You did not suppose [illegible] that your ears and your eyes and your skins [illegible] against you, nay, you thought that Allah knew not much of what you did. That notion of yours, which you entertained concerning your Lord, has ruined you. So you have become [illegible] those who are the losers" (41:21–23).

It is emphasized that the consciousness of law governing [illegible] of man's life in the sight of God is the most effective [illegible] against wrongdoing and the most potent incentive to [illegible] righteousness. Those who live their lives in the full consciousness of being in the sight of God every moment shall enter upon the next life in perfect spiritual health and all their [illegible] shall be joyful. "Those who fear their Lord will be conducted to the Garden in groups, until, when they approach it, and its gates are opened, its keepers will say to them: 'Peace be upon you, you have acquitted yourselves well, so enter it, abiding therein.' They will say: 'All praise belongs to Allah, who has fulfilled His promise to us, and has bestowed upon us this vast region for an inheritance, permitting us to make our abode in the Garden wherever we please.' How excellent, then, is the reward of the righteous workers" (39:74–75).

Heaven and hell are not separate, defined and divided regions, but exist, as it were, coextensively. The Quran says that the extent

[illegible] is equal to the whole extent of the heavens and the earth [illegible]. Someone once asked the Prophet: "If heaven [illegible] the whole extent of the heavens and the earth, then where is hell?" He replied with another question: "When there is [illegible], where is night?" Night, of course, means the absence of [illegible]. He [illegible] a state of the soul whose faculties are defective [illegible] whose reactions, consequently, are painful in contrast with the pleasant and agreeable reactions of a healthy soul. [illegible] that the phrase has been employed constantly creates in the [illegible] images, but in the conditions of human existence [illegible] that is incapable. The only language that man can [illegible] is the language to which he is accustomed. It is only [illegible] paraphrase and explanation that an effort can be [illegible] to bring the human mind closer to some understanding of [illegible] the reality of which is indeed beyond the ken of man.

[illegible] Quran explains that the conditions of the life after death [illegible] representation of man's thoughts, deed[illegible] in this life, and will be the consequences, or [illegible]. "Glad tidings to those who believe and act [illegible], that for them are Gardens beneath which streams [illegible]. Whenever they are given a portion of the fruits therefrom [illegible]: 'This is what was given us aforetime'; and upon [illegible] will be bestowed gifts in resemblance" (2:25). This shows [illegible] when the righteous are presented with the fruits of the Gar[illegible] the life to come, they will recognize them as something of [illegible] they have had enjoyment in this life also. They will be [illegible] the spiritual joys experienced in this life, and they [illegible] the resemblance between them and the fruits pre[illegible] Paradise. In the same way it is stated that in the [illegible] life, the righteous will be able to choose the kind of [illegible] prefer and the kind of meat they desire. The meat re[illegible] "the flesh of birds" (56:21-22). Now, "bird" in the [illegible] of the Quran also means "conduct" or "action" [illegible]. Here again the reference to fruits and the flesh of birds [illegible] the consequences of the fruits of righteous action.

[illegible] of the Garden promised to the righteous is: [illegible] streams of water which corrupt not; and streams of [illegible], the taste of which changes not; and streams of wine, a de[illegible] those who drink, and streams of pure honey. In it will [illegible] all kinds of fruit, and forgiveness from their Lord"

47:16). The verse begins by saying that this is a similitude of the Garden promised to the righteous. The streams and their contents signify certain spiritual qualities or conditions. For instance, water signifies prosperity of every kind; milk signifies knowledge of Divine attributes; wine signifies man's love for God, which is why we often hear of a person being drunk or intoxicated with joy or with love of a person or of God; and honey signifies the Grace and Mercy of God. In connection with the mentioning of wine in this context, it should be remembered that this wine is not liquor. The Quran describes it as "sparkling, white, delicious to the drinkers, wherein there is no intoxication nor will they be exhausted thereby" (37:47–48). Again: "Out of it flowing springs, no headache will they get therefrom, nor will they be intoxicated" (56:19–20).

Conversely, the torments of the wicked are described as "Allah's kindled fire, which rises over the hearts," which again clearly means that these are the consequences of evil conduct which, through the operation of Divine law, assume the quality of kindled fire rising over the heart, constituting a torment for the heart (104:7–8).

The Quran states, for instance, that hell has seven gates (15:45). Hell not being a defined, physical region, "gates" in this context can only mean ways of approach or means of entrance. The words "seven" and "seventy" are often used in Arabic in a meaning several or many. But even if seven be taken as having a precise significance in this context it may be said that the torments associated with the concept of hell will be experienced through the seven senses: sight, hearing, smell, taste, touch, the feeling of heat and cold, and what may be called the muscular sense, or feeling of fatigue. The Quran refers to the various torments which might be experienced by a diseased soul. When the transgressors see the torment they will realize that all power belongs to God and that God is severe in punishment (2:166). They will hear its raging and roaring from afar (25:13). They will drink boiling water; they will sip it and will not be able to swallow it easily (14:17–18). They will taste neither sleep nor pleasant drink save boiling water and a fluid that stinks (78:25–26). Their food will be dry, bitter, thorny herbage; it will neither nourish nor satisfy hunger (88:7–8). Hell will be for them a bed as well as a covering, so that the torment will affect them through the sense of touch (7:42). When they are thrown into a confined place chained together, they will

[illegible] but death will not come to them [illegible]. Their [illegible] will be either burning or intensely cold, but [illegible] to [illegible] and various kinds of other torments of a similar nature [illegible]. There will be chains and non-[illegible] [illegible] torment of the confinement [illegible]. Sometimes [illegible] will be downcast, tired, weary [illegible]. But the greatest torment will be that God will not speak to them, not look [illegible] nor purify them [illegible]. This will be the most [illegible] and the most tormenting of their experiences. Then they [illegible] as never before how completely they have placed [illegible] the opposite to the purpose of their creation, [illegible] to be [illegible] an image or a manifestation of the attributes [illegible].

On the other hand, the conditions in which the righteous will find themselves, and their reactions to those conditions, will be [illegible] and [illegible] in respect of every one of their faculties [illegible]. Their faces will reflect joy; they will be well pleased [illegible] their labour [illegible]. They will hear no idle talk, nor any [illegible], nor anything else, but only "Peace" [illegible]. [illegible] will be welcomed with greetings of peace [illegible]. "They [illegible] nor therein will they hear idle talk, except only the word [illegible]. 'Peace, peace!'" [illegible]. The angels will greet [illegible] "Peace be on you! You have arrived at a joyful state, [illegible] and dwell therein forever!" [illegible]. They will not feel [illegible] either heat or cold [illegible]. God will provide [illegible] them a pure drink [illegible]. They will dwell among gardens [illegible] [illegible]. Fatigue and lassitude will not touch them [illegible]. They will enjoy perfect comfort and the fulfilment of [illegible] [illegible]. They will ever be in rapture [illegible]. Their [illegible] will be [illegible] of bliss, and they will be given to [illegible] a pure beverage, sealed with musk [illegible]. They [illegible] of a vast kingdom of bliss; and they will say: "All [illegible] and pure belongs to Allah, Who has fulfilled His [illegible] to us, and has bestowed upon us this domain [illegible] an [illegible], making our abode in the Garden wherever we please" (39:75).

The supreme triumph, however, will be the realization of [illegible] with the pleasure of Allah [illegible]; 57:21). "Their Lord [illegible] them glad tidings of Mercy from Him and of His pleasure" [illegible]. "Allah has promised to those who believe, men and [illegible], Gardens beneath which streams flow, wherein they will

abide, and delightful dwelling places in Gardens of Eternity, and the pleasure of Allah, which is the greatest of all. This is the supreme triumph" (9:72). "Allah is well pleased with them, and they are well pleased with Him" (9:100).

One important question in connection with the conditions of the life after death is whether they will be permanent and eternal, or they will come to an end. The Quran teaches that while the sorrows and joys experienced in the life after death will be eternal, and ever intensifying, the pains and torments will be temporary: all mankind will ultimately find admission to the Grace and Mercy of God. We have been told that mankind has been created for the purpose of becoming the manifestations of God's attributes (51:57). That being the Divine purpose, it follows that it must be fulfilled in respect of everyone. God says: "I will inflict My punishment on whom I will; but My Mercy encompasses all things" (7:157). Indeed, mankind has been created for the fulfilment of God's Mercy (11:120). When pain, punishment, and torment will have achieved their purpose, which is curative, and is in itself a manifestation of God's Mercy, Divine Mercy will then enable each human being to react joyfully to the conditions of the life after death.

The Prophet has said that a time will come when hell will be empty, and the cool breezes of God's Mercy will blow through it. Duration in the Hereafter is within God's knowledge alone. He alone knows how long any particular condition will last. It is common experience that periods of joy and happiness seem to fade by, while moments of pain and anxiety appear interminable. Pain and torment will appear long, for the torment suffered under the operation of Divine law will be severely felt, and no alleviation of it may be in sight. But eternity is infinite, and in each case a stage will be reached when torment will cease, pain will disappear, and all will be joy. As the experience of pain and punishment will be corrective and reformatory, each succeeding stage will bring an amelioration, but so long as the process is incomplete, the over-all reaction will continue to be painful. The Quran states that the punishment of evildoers will appear to be unendurable, but it will in fact be terminated when God wills (11:108). The joys of the life after death are also subject to God's Will, but with respect to these, God's Will has been announced; they are a "gift that shall not be cut off" (11:109). For the righteous there is an **"unending reward" (95:7).**

Thus there will be continuous progress for all in the life after death. Those under sentence will work out their sentence, not as a punishment, but as a curative process designed to cure the soul of the defects and disorders accumulated in its life upon earth and to bring it into a state of purity and health in which it can react with joy and pleasure to the conditions of the life after death. The righteous will be continuously praying for, and seeking the generation of, their light (body). They will be greeted by their Lord with: "O, soul at peace, return to thy Lord; thou well pleased with Him, and He well pleased with thee. So enter thou among My chosen servants, and enter thou My Garden" (89:28-30). In these words the righteous are told that because of their unceasing quest for knowledge of the attributes of God—that they have become perfect manifestations of these attributes—heaven is a state of being in which there is continuous progress and continuous action. Because the attributes of God are without limit, man's seeking to become the perfect manifestation of God's attributes will be endless.

21

The Role of Islam

MANKIND HAS DEFINITELY ENTERED UPON A NEW era. Its outstanding characteristic is the rapid forward [illegible] science and technology. Man's knowledge of [illegible] forces of nature is fast expanding. The prospect ahead is [illegible] with eager hope, but there is also a [illegible] fear [illegible] All increase of knowledge is an accession of strength [illegible] be welcomed as a Divine bounty. The fear results [illegible] concerning the application of the vast knowledge [illegible] kind is becoming heir in daily increasing volume and [illegible] hension of the almost unlimited power which such [illegible] could place in man's hands. Is it possible to ensure that [illegible] application will be wholly beneficent in the service of [illegible] that all fear of misapplication can be eliminated?

Inasmuch as man has been given free choice in the [illegible] there can be no guarantee, one way or the other, how knowledge and power might be used and applied. It is, however, the province of religion to provide the guidance which will [illegible] beneficence and will at the same time eliminate or reduce to a minimum the fear and dread attendant upon the misapplication of God's bounties.

The imperative need is for moral and spiritual values [illegible] and regulate the application of the daily increasing [illegible] power which science is making available to man. The alternative is disaster. For the achievement of this purpose, Islam insists [illegible] firm faith in the Unity of God and a clear concept of man's accountability, both here and Hereafter, in respect [illegible]. This would ensure acceptance of Divine guidance, and [illegible] ity to that guidance would result in righteous [illegible].

Belief in the Unity of God means recognition and acceptance of the truth that there is no other being worthy of man's worship [illegible]

[illegible]ce. He is the sole and perfect source of all Beneficence. Everything else is merely a means which He has created and provided for man's service. He has neither partner nor associate in His Divinity or in His attributes, and there is none like unto Him. The Qur'an is very emphatic on that.

He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten, and there is none like unto Him." [illegible]

There are clear indications in the Qur'an that mankind's realization in practice of the Unity, Majesty, and Power of God is one of the very blessings bestowed by God upon man for the purpose of the enhancement of human life in the instruments of man's primary and secondary [illegible].

The Prophet has warned graphically against the trials and tribulations of our present age. When asked about the remedy for [illegible] he said that it could be found in the opening and concluding verses of the eighteenth chapter of the Qur'an. The opening verses of that chapter read as follows: "All praise belongs to Allah. Who has sent down the Book to His servant and has not [illegible] any deviation. He has made it a guardian, that it may [illegible] of a severe chastisement from Him, and that it may give the whole-hearted and righteously the good tidings [illegible] shall have a good reward wherein they shall abide for [illegible]. So perhaps thou wilt grieve thyself to death for sorrow [illegible] they believe not in this discourse. Verily, We have [illegible] the earth as an adornment for it, that We may [illegible] which of them is best in conduct, and We shall [illegible] a barren waste" [illegible].

The "[illegible]" referred to here may arrive in two [illegible]: "Wait for the day when the sky will bring forth a [illegible] that will envelop the people. This will be a painful [illegible]. 'Lord, remove from us the torment; we are indeed believers.' . . . We shall remove the torment [illegible] will certainly revert to your evil courses. [illegible] We shall seize you with the great seizure, [illegible] We shall exact retribution" [illegible].

In this context, attention may also be invited to the following: [illegible] concerning the disagreement which shall [illegible] which has occurred regard. It is from [illegible] Great Angels. . . . They seem to be far off, but [illegible] to be near. The day when the sky will become like

molten copper and the mountains will become like flakes of wool, and a friend will not inquire after a friend, though they will be in sight of one another. A guilty one would fain redeem himself from the torment of that day by offering his children, and his wife, and his brothers, and his kinsfolk, who might give him shelter, and all those who are on the earth, if only thus he might save himself. But no! surely, it is a flame of fire, stripping off the skin, even to the extremities of the body. It will overtake him who turned his back and retreated, and hoarded wealth and withheld it" (70:8–19).

It is characteristic of the Quran that wherever an attribute of God is mentioned it has reference to the subject matter of the context. It is not without significance that the attribute "Lord of Great Ascents" is mentioned in connection with this warning of a severe chastisement. The nature of the chastisement is described in the succeeding verses, but the mention of this attribute suggests that the chastisement will have an element of great heights or graduated ascents, about it. The skies becoming like molten copper would indicate, among other things, the generation of intense heat. Mountains becoming like flakes of wool would suggest tremendous impacts which would blow up and scatter matter. Stripping off of the skin even to the extremities of the body would appear to point to some of the effects of radiation. The swiftness with which the horror might spread is indicated by its overtaking those who turn back and seek to escape.

The concluding verses of the eighteenth chapter, to which the Prophet drew attention, run as follows:

"On that day we shall leave some of them to surge against others, and the trumpet will be sounded. Then shall We gather them all together. On that day We shall present the unbelievers face to face, to those who believe not — those whose eyes are veiled so as not to heed My warnings, and they could not even to hear. Do those who believe not think that they can take My servants as protectors instead of Me? Surely, We have prepared the fire as an entertainment for those who believe not. Say: Shall We tell you of those who are the greatest losers in respect of their works? Those whose effort is lost in search after things pertaining to the life of this world, and they imagine they are doing good works. Those are they who disbelieve in the Signs of their Lord, and in the meeting with Him. So their works are vain, and on the Day of Judgment We shall give them no weight. That is their

[illegible] because they disbelieved and made a jest of My Signs and My Messengers. Truly, those who believe and act righteously will have the Gardens of Eternity for an abode, wherein they will dwell; they will not desire any change therefrom. Say: 'If the ocean became ink for the words of my Lord, surely the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.' Say: 'I am only a man like yourselves; it is revealed to me that your Lord is only One God.' So let him who hopes to meet his Lord act righteously, and let him make none sharer of the worship [illegible] his Lord." (18: [illegible]).

Here the chastisement is described as taking the form of peoples [illegible] one another, the consequence of which veritable hell [illegible], and the earth would be converted into a barren [illegible]. The spiritual cause of this conflict, of this chastisement, is [illegible] as the taking of God's servants as protectors, instead of [illegible]. The remedy is [illegible], "Your Lord is only One God. So let him who hopes to meet his Lord act righteously, and make none [illegible] the worship due unto his Lord."

[illegible] the ills that afflict mankind to-[illegible] is for man to [illegible] God with the sincere and determined purpose of making his peace [illegible]. He, having [illegible], determined that in all matters whatsoever [illegible] shall be: "This will and not mine." Truly, [illegible] the brink of a pit of fire. God's Grace [illegible] Mercy [illegible] Towards His Grace and Mercy, man-[illegible] towards Hereafter, the One God, Ever Gracious, Most Merciful, [illegible] and everything that may ever have been [illegible] with Him, everything that may have displeased Him in [illegible] before Him to whom mankind may [illegible] protection. There is no other way.

[illegible] are that the cataclysm would over-[illegible] certain causes [illegible] the [illegible] Once this [illegible] of the cataclysm [illegible] God's purpose is to lead mankind into His Grace [illegible] Mercy. His purpose is not to punish. Misfortunes and calami-[illegible] are not punishments and transgressions, but the gates of God's Mercy are ever open, and everyone may enter therein through [illegible] repentance, and righteous action. [illegible] with God is the spiritual remedy.

"Why should Allah punish you if you make [illegible] bounties and if you believe? Surely, Allah is Appreciative, All-Knowing" [illegible]. "When those who believe [illegible] to thee, say: 'Peace be unto you, your Lord has [illegible] with Mercy, so that whoso among you does evil [illegible] repents thereafter and amends his conduct, then He is Most Forgiving, Merciful'" (6:55).

Here is an assurance of great comfort. "O My servants who have committed excesses against their own souls, despair not of the Mercy of Allah; surely, Allah forgives all sins. Verily, He is Most Forgiving, Merciful. Turn ye to your Lord and [illegible] yourselves to Him before there comes unto you the punishment; for then shall you not be helped. And follow ye the best [illegible] that which has been revealed to you from your Lord before punishment comes upon you unawares while you perceive not" (39:54–56). The day will come "when some faces shall be [illegible] and some faces shall be downcast. . . . As for those whose faces will be bright, they will be in the Mercy of Allah: therein [illegible] they abide" (3:107, 108).

Once mankind turns to the One God in sincere repentance, He will lead it out of the shadows and the darknesses into the light. He will guide man along the paths of peace: "O people of the Book, there has come to you Our Messenger, who reveals [illegible] much of what you had hidden of the Book, and passes over [illegible]. There has come to you indeed, from Allah, a Light and a [illegible] Book. Thereby does Allah guide those who seek His pleasure along the paths of peace, and leads them out of every kind of darkness into the light by His will, and guides them [illegible] right path" (5:16–17). Again: "Allah is the friend of those who believe: He brings them out of every kind of darkness into light. Those who believe not, their friends are the transgressors who bring them out of light into every kind of darkness" [illegible].

All knowledge proceeds from God. Man encompasses only so much of it as God pleases. "He knows what is before them and what is behind them; and they encompass nothing of His knowledge save what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not. He is the Most High, the Great" [illegible].

He Who has, in due order, vouchsafed to man the knowledge of the properties of the atom and of the principles of [illegible] fusion, surely has it in His power to bestow upon man the [illegible]

long as the suspicion exists that principles would furnish adequate safeguards and guarantees against the aggressive use of such power. "There is not a thing but with Us are the treasures thereof and We send it not down except in determined measure" (15:22).

God constantly reveals Himself in a new state. All His attributes are manifested continuously. None of them ever falls into disuse. Having revealed Himself as the Creator of nuclear power, He could equally well reveal Himself as its Regulator and Controller. [illegible] His power and to be His control. "Of Him do beg all that are in the heavens and the earth. Every day He reveals Himself in a different state" (55:30).

It is only by turning to Him that security may be achieved. He only has power to inspire the minds of those who are today in control of nuclear power, and are in a position to determine and direct its application, to agree upon measures which would ensure that such power shall be used only for the beneficent service of man, and shall not be employed for his destruction. He also has power to remove from positions of authority those who continue to resist His will and to oppose His designs. "Say: O Allah, Lord of Sovereignty, Thou bestowest sovereignty upon whomsoever Thou pleasest, and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things. Thou causest the night to pass into the day, and makest the day pass into the night. Thou bringest forth the living from the dead and bringest forth the dead from the living; and Thou bestowest upon whomsoever Thou pleasest without measure" (3:27-28). We must, therefore, turn to Him, to Him alone, the True, the Living, the One God, and beseech Him to make our night pass into day and to bring us forth alive out of death.

This is the ultimate lesson of the contrast between Muslim and non-Muslim peoples. There are over four hundred million Muslims in the world, but it is a matter of regret that the last few centuries have been a period of decline in which they are [illegible]. The decline has been particularly marked in the sphere of moral and spiritual values. It started with the progressive neglect of the guidance expounded in the Quran, and was accelerated by an increasing proneness toward [illegible] and [illegible] upon

fanciful interpretations of the letter and a cynical disregard of the life-giving spirit (25:31).

Since the turn of the century, however, there have been encouraging signs of the revival of Islamic values and of a return to the true Islamic spirit. The dynamic character of the guidance contained in the Quran is being recognized and appreciated to an increasing degree every day, more particularly in relation to the problems to which the astonishing advance of science and technology during the last quarter of a century has given rise. In a sense it may be affirmed that there has been a fresh revelation of some aspects of that guidance and of its application to the pattern and problems of human life in the era unfolding before our eyes. This has stimulated new yearnings and an eager reaching out toward moral and spiritual ideals. Muslim peoples everywhere feel themselves being drawn closer together through the recognition of, and devotion to, common ideals and the spiritual affinities that inspire and bind them. What is even more striking and encouraging is that there is evidence in the West of a growing for better understanding of Islamic values and of a sympathetic approach to the problems and difficulties facing the Muslim peoples. An altogether new and welcome spirit of sympathy, understanding, and appreciation, is abroad, which is a good augury for the difficult times that lie ahead. Only through sympathetic understanding and appreciation can doubts and suspicions be laid at rest, trust and confidence generated, and beneficent co-operation fostered.

The main groups of the Muslim peoples occupy, as it were, a middle belt from the Atlantic to the Pacific. Beginning with northwestern Africa, the indigenous populations of Morocco, Tunisia, and Algeria are wholly Muslim. Libya, Egypt, Northern Sudan, coastal Eritrea, and Somaliland are almost wholly Muslim, the Coptic minority in Egypt being the only notable exception. No census has been taken in Ethiopia, where the Arabic section of the population is in a position of dominance, but it is estimated that the Muslims constitute nearly half the total population. Along the west coast of Africa, Mauretania, Senegal, Mali, and Guinea are largely Muslim; Gambia, Sierra Leone, and Ghana have sizable Muslim populations; northern Nigeria is largely Muslim. There is a scattering of Muslims in most of the other neighboring countries. Syria, Jordan, Iraq, Saudi Arabia, Yemen, Muscat, and the Arab sheikdoms along the southern and

[illegible] Muslim including the Persian Gulf area with the Muslim Indian and Muslim minorities. Islam in Iran [illegible] Communism but never as has been taken in recent years. The Muslims claim that owing to their higher birth rate and their [illegible] conversion from the country as compared [illegible] population, they are now in a majority.

[illegible], East Malaysia, and West Pakistan are almost [illegible] Muslim. There are fifty million Muslims in India. East Indonesia [illegible] ninety-five per cent Muslim. Ceylon and Burma have small Muslim communities. Malaya has a Muslim majority. Indonesia is ninety per cent Muslim. There is a sprinkling of Muslims in Thailand, Vietnam, Laos, and Cambodia. There is a Muslim minority in the Philippines and in the Fiji Islands.

Some of the northwest provinces of China have a majority of Muslims among their population. The southwest province of Yunnan has over a million Muslims. It is estimated that there are [illegible] more than forty million Muslims in China. The [illegible] Asian Soviets of the U.S.S.R. are peopled mostly Muslim.

Islam is [illegible] the various Muslim communities is [illegible] to the missionary activities being carried on in most [illegible] the world. The greater part of Muslim missionary activity [illegible] individual effort, as much as it is [illegible] every Muslim to "call people to the way of the Lord." In recent years, however, organized efforts for the propagation of Islam have been undertaken in addition to the missionary efforts of individuals, merchants, and travelers. In Africa, by the Ahmadiyya Movement in Islam, founded by Mirza Ghulam Ahmad in [illegible] Qadian, India, with its present headquarters at Rabwah, West Pakistan. The purpose of the Movement is to revive Islamic values as given in the Quran and the example of the Prophet, in every phase of life, and to carry far and wide the teachings of Islam, with particular emphasis on its application to [illegible]. Its missionary activities of the movement outside Muslim countries have met with an encouraging measure of success, particularly in East and West Africa, where in several areas there is good prospect for the rapid spread of the faith in the near future. The Movement has also established missions in some countries of Europe, for instance, England, the Netherlands, the Scandinavian countries, Germany, and Switzerland.

In Europe several mosques and places of Muslim worship have been established in recent years. The best known are the

[illegible] in Wa[illegible] [illegible] in the Low [illegible] [illegible] Ahmadiyya Movement [illegible] as a [illegible] in their zeal and [illegible] [illegible] Movement [illegible] in Hamburg and Darmstadt in West Germany. [illegible] mosques in Zurich, Copenhagen and Nuremberg [illegible] Siberia. Small but quite active Muslim communities have already been established in all these places, as a result of [illegible] of European Muslims throughout the Continent.

In the United States of America, Muslim communities have been established in more than a hundred cities. They are composed in the main of converted people, but Islam is now attracting [illegible] from among the white sections of the population. The Ahmadiyya Movement established its first center in the United States, between the two world wars, in Chicago, Illinois. Its present headquarters are in Washington, D.C. The activities of the Movement in the United States have [illegible] and [illegible]. Its numerical growth runs into thousands and the results of its efforts, particularly in the sphere of moral and spiritual values, are very striking. Its members are [illegible] by a deep sense of obligation toward their fellow beings regardless of [illegible] or creed, and the moral standards aimed at and achieved are [illegible]. The Movement's centers are [illegible] international [illegible], where men and women meet each other as true brothers and sisters without any trace of distrust or discrimination. There is eagerness on all sides to cut across barriers of every description and to co-operate in utter sincerity toward the promotion of the welfare of all.

The beautiful mosque and Islamic Center on Massachusetts Avenue in Washington, D.C., established through the combined efforts of Muslim states represented in Washington, [illegible] excellent work through meetings and lectures [illegible]. The Ahmadiyya Movement also maintains a mosque at its center in Washington and has established mosques and meeting places in several other cities of the United States.

The role of Islam in the world is the same today as it has been through the centuries: namely, to help establish and foster [illegible] communion between man and his Maker, and to bring about a beneficent adjustment in the relationship between the different

[illegible] However, the ideals and patterns of human [illegible] have become, and are daily becoming, vaster and more complex. He has taken on new and unfamiliar dimensions. In the annals of the human race, the present century [illegible] as a bridge between the ancient and the modern, [illegible] the [illegible]. It [illegible] be designated as the Great Divide.

[illegible] fundamental and eternal. It remains constant in all [illegible] complexities of life. Divine guidance as revealed in the Quran [illegible] adequate for all mankind through the [illegible] continue to furnish not only the necessary rules, which [illegible] have been clearly recognized, but also the [illegible] that lies behind them, the comprehension of which [illegible] understanding, and generate the [illegible] This is not to be wondered at, once the [illegible] of the revelation contained in the Quran is fully grasped.

Surely God, Who has created the universe and all that is in it, [illegible] man and the phenomenon of time within which man [illegible] and Who has endowed all created things with [illegible] appropriate to the functions which He has assigned to [illegible] knows well all that may stir and agitate the mind [illegible] "Assuredly, We have created man and We know what his mind whispers to him" (50:17).

He has created man as well as all science, philosophy, and [illegible] He has full knowledge of all the subtleties to which [illegible] refers: "Whether you conceal your thoughts or [illegible] speak. He knows full well what is in your minds. Does He Who has created you not know it? He is the Knower of all [illegible] the All-Aware" (67:13-14). Having that knowledge, [illegible] guidance in respect of all the contingencies that [illegible] have to face. There are instances in the [illegible] Quran that [illegible]. It is repeatedly stressed that the guidance [illegible] in the Quran is a revelation from the Lord of the [illegible]. As such it is comprehensive and takes into [illegible] the whole process of the evolution of the universe. There [illegible] that it contains nothing which may be [illegible] or anything from which in any circumstances [illegible] may be expected [illegible] 2:2), inasmuch as it is a revelation [illegible] God, Who leads the universe stage by stage toward [illegible] (3:2).

God is Master and has control and direction over the universe.

He causes beneficent results to follow upon human efforts [illegible] in accord with His laws. The assurance that the Quran is a revelation from the Mighty, the One Who blesses human effort with beneficent results" (36:6) is a guarantee that the guidance contained therein will not only keep pace with, but will remain ahead of, man's progress in knowledge and science. This guidance proceeds from God's Wisdom and is based upon and comprises eternal truth. "The revelation of this Book is from Allah, the Mighty, the Wise. Surely it is We Who have revealed the Book to thee with all truth" (39:2–3). God's wisdom has ensured that this guidance shall, in all the contingencies that might arise, prove more than adequate. This follows from God's attributes of Perfect Power, Perfect Wisdom, and Perfect Knowledge (40:3).

God, Who has made provision for the stage-by-stage progress of man toward perfection and Who blesses man's effort with beneficent results, has provided this guidance in "a Book, the verses of which have been expounded in detail—the Quran in clear, eloquent language—for a people who seek to acquire knowledge and to derive benefit therefrom" (41:3–4). However fast man may go forward and however far his researches into the laws governing the operations of nature and their application may lead him, the guidance provided will always prove adequate. No discoveries with regard to the past and no accession of knowledge with regard to the future shall reveal any inconsistency or deficiency in it, inasmuch as it is a revelation from the Lord of Wisdom, Who has created and devised the whole universe in such manner that all its operations can only redound to His praise. "Truly this is a mighty Book. Falsehood cannot overtake it from the past or in the future. It is a revelation from the Wise, the Praiseworthy" (41:42–43).

God has created the universe and has, out of His Power and Wisdom, bestowed upon it the quality of progress, stage by stage, toward perfection. The guidance revealed by Him takes account of that quality of the universe and keeps pace with it. "The revelation of this Book is from Allah, the Mighty, the Wise. We have not created the heavens and the earth, and all that is between them, but in accordance with the requirements of perfect truth, and for an appointed term; but those who believe not turn away from the warnings given to them" (46:3–4).

Indeed, the revelation itself draws attention to all the Signs in

the heavens and in the earth, and in the creation of man and of all life, and in the various phenomena of nature, and in the provision that God has made for man's progress, and in the process of renewal of nature that is continuously in operation. "The revelation of this Book is from Allah, the Mighty, the Wise. Verily, in the heavens and the earth are Signs for those who believe. And in your own creation and in that of all creatures which He scatters in the earth are Signs for the people who possess firm faith. And in the alternation of night and day, and the provision that Allah sends down from the sky, whereby He quickens the earth after its death, and in the changes in the direction of the winds, are Signs for the people who exercise their judgment. These are the Signs of Allah which We rehearse unto thee with truth. In what discourse, then, after rejecting the guidance of Allah and His Signs will they believe?" (45: 5–7).

The world is indeed in a sense vastly different today from what it was when the Quran was revealed, but the changes that have taken place and those that may follow in rapid sequence, have come and shall all bear witness to the truth that this is a revelation from the Lord of the worlds. "I call to witness all that you see and all that you see not, that it is surely the Word brought by a noble Messenger; and it is not the word of a poet; little is it that you believe! Nor is it the word of a soothsayer; little is it that you heed! It is indeed a revelation from the Lord of the worlds" (69: 38–43).

Here is a direct confrontation with some of the astounding developments that portend. "I call to witness the juxtaposition of the stars; and indeed that is evidence of mighty import, if only you knew; that this is indeed a noble Quran, in a well-preserved Book, to the inner meaning of which none shall penetrate except those who are purified. It is a revelation from the Lord of the worlds. Is it this Divine discourse then that you would reject?" (56: 75–82).

Having this assurance and guarantee of the accessibility to him, at all times and in all contingencies, of comprehensive Divine guidance, man has nothing to fear from the rapid advance of science and technology. These are but instruments bestowed by Divine bounty, to be availed of for the fostering of human welfare in every sphere of life. So viewed and put to beneficent use, they will continue to be multiplied as bounties and will not become the instruments of ruin and destruction. "If you will put My

[illegible] if you [illegible] severe indeed [illegible]. The [illegible] [illegible] it resides in man's [illegible] safeguard is the acceptance of moral and [illegible] **lies at the root of all beneficence.**

The role of Islam in the present day [illegible] follows: It inspires faith in, and vivid realization of the [illegible] of a Beneficent Creator, without partner, [illegible]. Who is the sole [illegible]. Who has created the universe and all that is in it with a purpose. The purpose is that man shall become an image of God [illegible] and manifestation of Divine attributes [illegible] His Light. To that end man has been appointed God's vicegerent upon earth, and the universe has been "[illegible]" to his service. The laws governing the universe all operate [illegible] **of that Divine purpose.**

Ample guidance has been vouchsafed through revelation to enlighten human reason and judgment, and to guide them in ordering human conduct along beneficent lines. Divine law, which includes the law of nature, and revealed guidance proceed from the same source; each is illustrative and explanatory of the other. There is no possibility of conflict between the two. Islam sets forth the intimate relationship between reason and revelation and resolves the so-called conflict between science and religion. It explains and illustrates spiritual laws and truths by reference to the operation of physical laws and the phenomena of nature, and thus stimulates the exercise of reason and the pursuit of knowledge of every description.

Islam teaches that each human being can and should establish direct communion with God through faith, that is, through acceptance of Divine guidance and through right [illegible] which is conduct in conformity with that guidance. It brings about and facilitates beneficent adjustment of values in all spheres of life, and to establish a just balance, it emphasizes man's accountability and responsibility in respect of his stewardship, a constant reminder of the transitory character of this life, and of immortality in the life Hereafter.

On the basis of man's relationship to his fellow beings through God, the Creator of all, it lays the foundations of a true universal

[illegible], excluding all privilege and discrimination based on [illegible], [illegible], [illegible], [illegible], office, status, wealth.

By recognizing [illegible] the truth of all Divine revelations and in the [illegible] of all prophets, it seeks to bring about unity and harmony in the religious sphere, and provides a basis of mutual [illegible] and appreciation, co-operation and respect.

In short, Islam sets forth and places at man's disposal a most [illegible] and perfect means of achieving the purpose of life. Of all God's numberless favours bestowed upon man, it is one of the greatest and most precious, and it is indispensable for the beneficent growth of man in the epoch now unfolding before him.

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